THE SVMME AND SVBSTANCE OF THE CONference, which, it pleased his Excellent Maiestie to haue with the Lords, Bishops, and other of his Clergie, (at vvhich the most of the Lordes of the Councell were present) in his Maiesties Priuy-Chamber, at Hampton Court. Ianuary 14. 1603.

Contracted by VVILLIAM BARLOVV, Doctor of Diuinity, and Deane of Chester.

Whereunto are added, some Copies, (scattered abroad,) vnsauory, and vntrue.

LONDON
Printed by *Iohn Windet*, for *Mathew Law*, *and are to be sold at his shop in Paules* Churchyeard, neare S. Austens *Gate.* 1604

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Ann. 1604.

To the Reader.

THis Copy of the Conferẽce in Ianuary last, hath beene long expected; and long since it was finiſhed; impeachments, of the diuulging, were many; too, main, aboue the reſt: one, his vntimely death, who first impoſed it vpon me; with whome is buried the famouſeſt glory of our Engliſh Church, and the moſt kind incouragement to paines and ſtudy: A man happie in his life & death; loued of the beſt, while he liued; & hearde of God for his deceaſe; moſt earneſtly deſiring, not many dayes before hee was ſtroken, that he might not, yet, liue to ſee this Parliament, as neare as it vvas. Archiep. Cantuar.

The other, an expectation of this late Comitiall Conference, much threatned before, and 2

triumphed in by many; as if that Regall *and moſt* honourable *preceding, ſhoulde thereby haue receiued his* Counter-blaſt, *for being too forward: But his Maieſties* Conſtancy *hauing, by the laſt, added comfort and ſtrength to this former, which now, at length, comes abroad; therein,* good Reader, *thou mayeſt both ſee thoſe* huge *pretended* Scandales (*for which our flouriſhing Church hath, beene ſo long diſturbed*) *obiected and remoued; & withall, behold the expreſſe and viue image of a moſt learned and iudicious King: whoſe manifolde giftes of* Grace *and* Nature, *my skant meaſure of gift is not able to delineate, nor am I willing to enumerate, becauſe, I haue euer accounted the perſonall commendations of* Liuing Princes. *in men of our ſort, a* Verball Symony, *Such* Flies *there are too many, which puffe the skinne, but taint the fleſh. His Maieſties humble deportment in thoſe ſublimities, will be the eternizing of his memory: the rather, becauſe,* κατατρέχει τὸν ὄλβον, to digeſt ſo great Felicity, without ſurfet *of ſurquedry is a* vertue, *rare in great perſonages, &* that, *which the K. of Heauen*

nẽ feared, euen the King of his owne choice would want. The more eminent he is, in all princely qualities, the happier ſhall we be: our duty, as we are Chriſtians, is Prayer *for him; as wee are Subiectes,* Obedience *to him; as we are men,* acknowledgement of our ſetled ſtate *in him. Our vnthankfulnes may remoue him as it did, the* mirrour *of Princes, our late famous* Elizabeth. *Shee reſts with God, the* Phœnix *of her aſhes raignes ouer vs; and long may he ſo doe to Gods glory, and the Churches good, which his excellent knowledge bewtifieth, and good gouernement adioyned will beatifie it. An hope of this laſt, we conceiue by his written* Βασιλικον *: a* Specimen *of the other, in this* Interlocutory Conference: *whereof take this, which is printed, but as an* Extract, *wherein is the* Subſtance *of the whole; intercourſe of ſpeeches, there occaſioned, would cauſe prolixity without profit: what euery man ſaid,* point deuiſe, *I neither could, nor cared to obſerue; the vigour of euery* obiection, *with the ſumme of each* anſwer, *I geſſe, I miſſe not: For the firſt day, I had no helpe, beyond mine owne; yet ſome of good place*

and vnderſtanding, haue ſeene it, and not controled it, except for the breuity: for the two laſt, out of diuers[a] copies, I haue ſelected and ordered what you here ſee: in them all, next vnto God, the Kinges Maieſtie alone, muſt haue the glory: Yet, to ſay, that the preſent ſtate of our Church, is very much obliged to the Reuerend Fathers, my Lordes of London and Winton, their paines & dexterity in this buſines, were neither detraction from other, nor flattery of them. His Highnes purpoſed to compoſe all quarrels of this kind, hereby, and ſuppoſing he had ſetled all matters of the Church, it pleaſed him ſo to ſignifie by Proclamation after it was done: but there is a triple generation in the worlde, of whome the Wiſeman ſpeaketh, marry, I ſay nothing, (for, euen, priuate ſpeeches cannot, now paſſe without the ſmeare of a Blacke Cole. In one ranke whereof, you may place our Hercules Limbo-maſtix, whome it might haue pleaſed, without his Gnathonical appeale, to haue reſted his Maieſties determinatiõ; & being a Synoptical Theolog; ἐν πλατεῖ; and angry, that he was not ſo, κατ' ἐπιτομὴν, haue learned, the difference

[a] Ep. Londi. Chriſtchur. VVincheſt. VVindſor. Archdeac. Nottinghã. and mine owne. — Deanes of

Prou. 30, 12. 13. 14

Diuinitie, betweene Viam Regis, & viam gregis.

Many copies, of diuerſe ſorts haue been ſcattered, and ſent abroad, ſome partiall, ſome vntrue, ſome ſlanderous; what is here ſet downe, for the truth thereof, *ſhall be iuſtified: the onelie wrong, therein, is to his excellent Maieſtie, a ſyllable of whoſe admirable ſpeeches, it was pitty to looſe, his wordes as they were vttered by him, being as* Salomon *ſpeaketh,* Like Apples of gold, vvith pictures of ſiluer; *and therefore, I requeſt thee good Reader, when thou commeſt to any of his Highnes ſpeeches, to turne* Martial *his Apoſtrophe vpon me;* Pro.25.11

Tu malé iam recitas, incipit eſſe tuus,

and I will take it kindly. If thou bee honeſt and courteous, thou wilt reſt ſatiſfied, and that is my content: to lay a pillow for a dog, ſortes neither with my leyſure, nor purpoſe. Farevvell.

Thine in Chriſt Ieſu,

W. *Barlow.*

Dea
of

THE FIRST DAYES Conference.

THe day appointed was, as by his *Maiesties* Proclamation we all know, Thursday the 12. of Ianuary, on which there met at *Hampton Court*, by 9. of the Clocke, all the Bishops and Deanes, summoned by letters, namely, the Archbishop of *Canterbury*, the Bishops of *London*, *Durham*, *Winchester*, *Worcester*, S. *Dauids*, *Chichester*, *Carlell* and *Peterborow*: the Deanes of the *Chappell*, *Christ-Church*, *Worcester*, *Westminster*, *Paules*, *Chester*, *Windsor*; with Doctor,

Field, and Doctor *King*, Archdeacon of *Nottingham*: who, though the night before, they heard a rumor that it was deferred till the 14. day, yet according to the firſt ſummons, thought it their dutie to offer themſelues to the Kinges preſence, which they did: at which time it pleaſed
» his Highnes to ſignifie vnto the Biſhops,
» that the day hauing preuented, or deceiued him, he would haue them returne on
» Saturday next following: On vvhich day, all the Deanes and Doctors, attending my Lordes the Biſhops into the Preſence-Chamber, there wee found ſitting vpon a forme, D. *Reynoldes*, D. *Sparkes*; M. *Knewſtubs*, and *M. Chaderton*, Agentes for the Millene Plaintiffes. The Biſhoppes entring the Priuy-Chamber, ſtayed there, till commaundement came from his Maieſtie that none of any ſort ſhould bee preſent, but onely the Lordes of the Priuie-Councell, and the Biſhoppes vvith fiue Deanes, viz. of the *Chappell*, *Weſtminſter*, *Powles*,

Powles, Westchester, Salisburie, who beeing called in, the doore was close shut by my Lord Chamberlaine.

After a while, his excellent *Maiestie* came in, and hauing passed a fewe pleasant gratulatiõs with some of the Lords, he sate downe in his chaire, remoued forward from the cloth of State a prettie distance; where, beginning with a most „ graue and princely declaration of his ge- „ nerall drift in calling this assembly, no „ nouell deuise, but according to the exam- „ ple of all Christian Princes, who, in the „ commencement of their raigne, vsually „ take the first course for the establishing of „ the Church, both for doctrine and policie, „ to which the verie Heathens themselues „ had relation in their prouerbe, *A Ioue* „ *Principium*, and particularly, in this land „ King *Henry* the eight, toward the ende of „ his raigne; after him King *Edward* the 6- „ who altered more, after him Queene *Ma-* „ *rie*, who reuersed all; and the last Queene „

» of famous memory, ſo his highneſſe ad-
» ded (for it is worth the noting, that his
» *Maieſtie* neuer remembreth her, but with
» ſome honourable addition) who ſetled
» it as now it ſtandeth: wherein, hee ſayd,
» that he vvas happier then they, in this, be-
» cauſe they were faine to alter all thinges
» they found eſtabliſhed, but he ſaw yet, no
» cauſe ſo much to alter, and chaunge any
» thing, as to confirme that which he found
» well ſetled already: which ſtate, as it ſee-
» med, ſo affected his royal hart, that it plea-
» ſed him both to enter into a gratulation
» to almightie God, (at which wordes hee
» put off his hat) for bringing him into the
» promiſed land, where Religion was pure-
» ly profeſſed; where he ſate among graue,
» learned and reuerend men; not, as before,
» elſe where, a King without ſtate, without
» honor, without order; where beardleſſe
» boyes would braue him to his face: and
» to aſſure vs, that he called not this aſſem-
» bly for any Innouation, acknowledging

the gouernement Eccleſiaſticall, as now it » is, to haue beene approued by manifold » bleſſings from God himſelfe, both for » the encreaſe of the Goſpell, and vvith a » moſt happie and glorious peace. Yet, be- » cauſe nothing could be ſo abſolutely or- » dered, but ſomething might bee added » afterward thereunto, and in any ſtate, as in » the body of man, corruptions might in- » ſenſibly grow, either through time or » perſons; and, in that hee had receiued » many complaintes ſince his firſt entrance » into the kingdome, eſpecially, through » the diſſentions in the Church, of many » diſorders, as he heard, and much diſobe- » dience to the lawes, with a great falling » away to Popery: his purpoſe therefore » was, like a good Phyſition, to examine & » trie the complaintes, and fully to remoue » the occaſions thereof, if they proue ſcan- » dalous, or to cure them, if they were daun- » gerous, or, if but friuolous, yet to take » knowledge of them, thereby to caſt a ſop »

„ into *Cerberus* his mouth, that hee may ne-
„ uer barke againe: his meaning beeing, as
„ hee pleaſed to profeſſe, to giue factious ſpi-
„ rites, no occaſion, hereby, of boaſting or
„ glory; for which cauſe hee had called the
„ Biſhops in, ſeuerally by themſelues, not to
„ be confronted by the contrary opponents,
„ that if any thing ſhould be found meete to
„ be redreſſed, it might be done (which his
„ Maieſtie twiſe or thriſe, as occaſion ſer-
„ ued, reiterated) without any *viſible alte-*
„ *ration.*

And this was the ſumme, ſo farre as my dull head could conceiue, and carry it, of his *Maieſties* generall ſpeech. In par-
„ ticular, he ſignified vnto them the princi-
„ pall matters why hee called them alone,
„ with vvhome hee vvould conſult about
„ ſome ſpeciall pointes, wherein himſelfe
„ deſired to bee ſatiſfied; theſe hee reduced
„ to three heades: Firſt, concerning the
„ *Booke of Common Prayer*, and Diuine Ser-
„ uice vſed in this Church. Second, *Excom-*

munication in the Eccleſiaſticall Courtes. ,,
Third, the *Prouiding of fit and able Miniſters* ,,
for Ireland. ,,

In the booke he required ſatisfaction a- ,,
bout three thinges. Firſt, about *Confirma-* ,,
tion; firſt, for the name, if arguing a confir- ,,
ming of Baptiſme, as if this Sacrament ,,
without it, were of no validity, then were ,,
it blaſphemous: Secondly, for the vſe, ,,
firſt brought vpon this occaſion; Infants ,,
being baptized, and aunſwering by their ,,
Patrini, it was neceſſarie they ſhould bee ,,
examined, when they came to yeares of ,,
diſcretion, and after their profeſſion made ,,
by themſelues, to be confirmed with a ,,
bleſſing or prayer of the Biſhop, laying his ,,
handes vpon their heades, abhorring the a- ,,
buſe in Popery, where it was made a ſacra- ,,
ment and a corroboration to Baptiſme. ,,

The ſecond was for *Abſolution*, vvhich ,,
how we vſed it in our Church hee knewe ,,
not, hee had heard it likened to the Popes ,,
pardons, but his Maieſties opinion was, ,,

„ that, there being onely two kindes there-
„ of from God, the one generall, the other
„ particular: for the first, all prayers and
„ preaching do import an Absolution: for
„ the second, it is to bee applied to speciall
„ parties, who hauing committed a scan-
„ dall, and repenting, are absolued: other-
„ wise, where there precedes not either ex-
„ communication or pennance, there needs
„ no absolution.

„ The third was *Priuate Baptisme*: if pri-
„ uate for place, his *Maiestie* thought it a-
„ greed with the vse of the primitiue church:
„ if for persons, that any but a *Lawfull Mi-*
„ *nister* might baptize any where, he vtterly
„ disliked: and in this point his Highnesse
„ grew somewhat earnest against the bap-
„ tizing by women and Laikes.

„ The second head was *Excommunication*,
„ wherein hee offered two thinges to bee
„ considered of, first, the matter, second
„ the person. In the matter, first, whether it
„ were executed, (as it is compl ined) in

light

light cauſes; ſecond, whether it were not »
vſed too often. In the *Perſons*, firſt, why »
Lay men, as Chancelors & Commiſſaries »
ſhould do it? ſecond, why the Biſhops »
themſelues, for the more dignitie to ſo »
high and waightie a cenſure, ſhould not »
take vpon them, for their aſſiſtantes, the »
Deane and Chapter, or other miniſters »
and Chaplaines of grauitie and account: »
and ſo likewiſe, in other Cenſures, and »
giuing of orders, &c. »

The laſt, for *Ireland*, his Maieſtie refer- »
red, as you ſhall in the laſt daies conferẽce »
heare, to a conſultation. His Highneſſe, (to
whome I offer great wrong, in bee-
ing, as *Phocion* to *Demoſthenes*, κόπτε τὸν λόγον,
the hatchet to cut ſhort ſo admirable a
ſpeech) hauing ended, the Lord Arch-
biſhop, after that, on his knee, he had ſig-
nified howve much this Whole land was
bound to God for ſetting ouervs a King
ſo wiſe, learned and iudicious, addreſſed
himſelfe to enforme his Maieſtie of all

theſe pointes in their ſeuerall order.

And firſt, as touching *Confirmation*, hee ſhewed at large, the antiquitie of it, as being vſed in the Catholike Church euer ſince the Apoſtles time, till that, of late ſome particular Churches had vnaduiſedly reiected it. Then hee declared the lawfull vſe of it, agreeable to his Maieſties former ſpeech, affirming it to bee a meere calumniation, and a very vntrue ſuggeſtion, if any had informed his Highneſſe, that the Church of England did holde or teach, that, without *Confirmation*, Baptiſme was vnperfect, or that it did adde any thing to the vertue and ſtrength thereof. And this hee made manifeſt by the Rubrikes in the Communion booke ſet before *Confirmation*, which were there read.

My Lord of *London* ſucceeded, ſaying that the authoritie of *Confirmation*, did not depend, onely, vpon the Antiquitie and practiſe of the Primitiue Church,

which out of *Cyprian Ep. 73.* and *Hierom. aduerſus Luciferian*: hee ſhewed, but that it was an Inſtitution Apoſtolicall, and one of the particular pointes of the Apoſtles Catechiſme, ſet downe and named in expreſſe wordes, *Hebr.6. 2.* and ſo did *M. Caluin* expound that very place, who wiſhed earneſtly the reſtitution thereof in thoſe reformed Churches, where it had beene aboliſhed. Vpon which place the Biſhop of *Carlell* alſo inſiſted, and vrged it both grauely and learnedly. His Maie-„ ſtie called for the Bible, read the place of „ the *Hebrewes*, and approued the expoſi-„ tion.

Something alſo the Biſhop of *Durham* noted, out of the Goſpell of *S. Mathew*, for the impoſition of handes vppon children. The concluſion was, for the fuller explanation, (that wee make it not a Sacrament or a corroboration to a former Sacrament,) that it ſhould bee conſidered of by their Lordſhippes, whether it

„ might not, without alteration, whereof
„ his Maieſtie was ſtill very wary) bee in-
„ tituled an *Examination* with a *Confirma-*
„ *tion.*

Next in order, was the point of *Abſolution*, which the Lord Archbiſhop cleared from all abuſe, or ſuperſtition, as it is vſed in our Church of England: reading vnto his Maieſtie, both the Confeſſion in the beginning of the Communion book, and the Abſolution following it, wherein, (ſaith he) the Miniſter doth nothing elſe but pronounce an Abſolution in ge-
„ nerall. His Highneſſe peruſed them both
„ in the booke it ſelfe, liking and approuing
„ them, finding it to be very true which my
„ Lord Archbiſhop ſaid: but the Biſhop of *London*, ſtepping forward, added; it becō-meth vs to deale plainely with your Maieſtie: there is alſo, in the Communion booke, another more particular and perſonall forme of *Abſolution*, preſcribed to be vſed in the order for the Viſitation of

the

the ſicke: this the King required to ſee, and whileſt Maiſter Deane of the Chappell was tutning to it, the ſayd Biſhop aledged, that not onely the confeſſions of *Auguſtia*, *Boheme*, *Saxon*, which he there cited, doe retaine and allow it, but that *Maiſter Caluin* did alſo approue ſuch a generall kinde of Confeſſion, and Abſolution, as the Church of *England* vſeth; and withall did very well like of thoſe which are *priuate*, for ſo hee termes them: The ſayd particular Abſolution in the Common prayer booke beeing read, his Maieſtie exceedingly well approued it, adding, that it was Apoſtolicall, and a very godly ordinance, in that it was giuen, in the name of Chriſt, to one that deſired it, and vpon the clearing of his conſcience.

The concluſion was, that it ſhould be conſulted of by the Biſhops, whether vnto the Rubrike of the generall *Abſolution*, theſe wordes, *Remiſſion of ſinnes*, might

not be added for explanation ſake.

In the third place, the Lord Archbiſhop proceeded to ſpeake of *Priuate Baptiſme*, ſhewing his Maieſtie, that the adminiſtration of Baptiſme, by women, and Lay-perſons, was not allowed in the practiſe of the Church, but enquired of, by Biſhoppes, in their Viſitations, and cenſured, neither doe the wordes in the booke inferre any ſuch meaning: whereunto the King excepted, vrging and preſſing
„ the wordes of the Booke, that they could
„ not but intend a permiſsion, and ſuffering
„ of women, and priuate perſons to baptize. Here the Biſhoppe of *Worceſter* ſaid, that, indeed, the wordes were doubtfull, and might bee preſſed to that meaning, but yet it ſeemed by the contrarie practiſe of our Church, (cenſuring women in this caſe) that the compilers of the Booke, did not ſo intend them, and yet propounded them ambiguouſly, becauſe otherwiſe, perhaps, the Booke would

not

not haue then paſſed in the Parliament, (and for this coniecture, as I remember, he cited the teſtimony of my Lord Archbiſhoppe of *Yorke*:) whereunto the Biſhop of *London* replyed, that thoſe learned and reuerend men, who framed the Booke of *Common Prayer*, entended not by ambiguous termes to deceiue any, but did, indeede, by thoſe wordes entend a permiſſion of priuate perſons, to baptize in *caſe of neceſsitie*, whereof their letters were witneſſes, ſome partes whereof hee then read, and withall declared that the ſame was agreeable to the practiſe of the auncient Church; vrging to that purpoſe, both *Actes* 2. where 3000. were baptized in one day, which for the Apoſtles alone to doe, was impoſsible, at leaſt improbable; and, beſides the Apoſtles, there were then no Biſhoppes or Prieſtes: And alſo thee authoritie of *Tertullian*, and Saint *Ambroſe* in the fourth to the *Epheſians*, plaine in that point; laying alſo

open the abſurdities, and impieties of their opinion, who thinke there is no neceſſitie of Baptiſme; which word, *Neceſſitie*, he, ſo, preſſed not, as if God, without Baptiſme could not ſaue the child; but the caſe put, that the ſtate of the Infant, dying vnbaptized, being vncertaine, and to God only known; but if it dye baptized, there is an euident aſſurance, that it is ſaued; who is hee, that hauing any Religion in him, would not ſpeedily, by any meanes, procure his Child to be baptized, and rather ground his action vpon Chriſts promiſe, then his omiſſion thereof vppon Gods ſecret iudgement?

„ His Maieſtie replied; firſt to that place „ of the Actes, that it was an Acte extraor- „ dinary; neither is it ſound reaſoning from „ thinges done before a Church bee ſetled „ and grounded, vnto thoſe which are to „ be performed in a Church ſtabliſhed and „ flouriſhing: That hee alſo maintained „ the neceſſitie of Baptiſme, and alwayes thought

thought that the place of Saint Iohn, *Niſi quis renatus fuerit ex aqua &c.* was ment of „ Iohn. 1. 5.
the Sacrament of Baptiſme; and that hee „
had ſo defenced it againſt ſome Mini- „
ſters in *Scotland*; and it may ſeeme ſtrange „
to you, my Lords, ſaith his Maieſtie, that „
I, who now think you in *England* giue too „
much to Baptiſm, did 14. moneths ago in „
Scotland, argue with my Diuines there, for „
aſcribing too litle to that holy Sacrament. „
Inſomuch that a pert Miniſter asked me, „
if I thought Baptiſm ſo neceſſary, that if „
it were omitted, the child ſhould be dam- „
ned? I anſwered him no: but if you, be- „
ing called to baptize the child, though pri- „
uately, ſhould refuſe to come, I think you „
ſhall be damned. „

But this *neceſſitie* of Baptiſme his Ma- „
ieſtie ſo expounded, that it was neceſſarie „
to be had where it might be lawfully had: „
id eſt, miniſtred by lawfull Miniſters, „
by whom alone, & by no priuate perſon, „
hee thought it might not, in any caſe be „

administred : and yet vtterly disliked all rebaptization, although either women or Laikes had baptized.

Heere the Bishop of *Winchester* spake, very learnedly and earnestly, in that point, affirming that the denying of priuate persons in cases of necessitie, to baptize, were to crosse all antiquitie, seeing that it had bene the ancient and common practize of the Church, when Ministers at such times could not be got: and that it was also a rule agreed vpon among Diuines, that the Minister is not of the *Essence* of the Sacrament. His Maiestie answered, though hee be not of the *Essence* of the Sacrament, yet is he of the *Essence* of the right and lawfull ministrie of the Sacrament; taking for his ground the commission of Christ to his Disciples, *Mat.* 28.20. *Go preach and baptize.*

The issue was a consultation whether into the Rubrike of *Priuate Baptisme*, which leaues it indifferently to all, Laikes, or Clergie, the wordes, *Curate or lawfull Ministers*,

ſter, might not bee inſerted? which was not ſo much ſtuck at by the Biſhops. And ſo his Maieſtie proceeded to the next point, about *Excommunication*, in cauſes of leſſer moment: firſt, Whether the name might not be altered, and yet the ſame cenſure be retained: or ſecõdly, whether in place of it, another Coercion equiualent thereunto, might not bee inuented and thought of. A thing very eaſily yeelded vnto of all ſides, becauſe it hath beene long and often deſired, but could not be obtained from her Maieſtie, who reſolued to be ſtill, *Semper eadem*, and to alter nothing which ſhe had once ſetled.

And thus the *VVedneſday* ſucceeding, beeing appointed for the exhibiting of their determinations in theſe points: and the *Munday* next immediately following this preſent day, for the Opponents to bring in their Complaintes, wee were diſmiſſed after three houres and more ſpent: which were ſoone gone, ſo admirably,

mirably, both for vnderſtanding, ſpeech, and iudgment, did his Maieſtie handle all thoſe points, ſending vs away not with cõtentment only, but aſtoniſhment; and, which is pittifull, you will ſay, with ſhame to vs all, that a King brought vp among *Puritans*, not the learnedſt men in the world, and ſchooled by them: ſwaying a kingdome full of buſines, and troubles, naturally giuen to much exerciſe and repaſt, ſhould, in points of Diuinity ſhew himſelfe as expedite and perfect as the greateſt Schollers, and moſt induſtrious Students, there preſent, might not outſtrip him. But this one thing I may not omit, that his Maieſtie ſhould profeſſe, howſoeuer he liued among *Puritans*, and was kept, for the moſt part, as a Ward vnder them, yet, ſince hee was of the age of his Sonne, 10. years old, he euer diſliked their opinions; as the Sauiour of the world ſaid, *Though he liued among them, he was not of them.*

Finis Primæ diei. On

THE SECOND DAYES Conference.

ON *Munday*, Ianuary, 16. betweene 11. and 12. of the Clocke, were the foure Plaintiffes called into the Priuie Chamber, (the two Bishoppes, of *London*, and *VVincheſter* beeing there before) and after them, all the Deanes & Doctors preſent, which had bin ſummoned: *Patr. Galloway*, ſomtimes Miniſter of *Perth* in *Scotland*, admitted alſo to be there: The Kings maie-

ſtie entering the Chamber preſẽtly tooke his Chaire, placed as the day before, (the noble young *Prince*, ſitting by vppon a ſtoole,) where making a ſhort, but a pitthy and ſweet ſpeech, to the ſame purpoſe which the firſt day hee made, vz.

„ of the end of the *Conference*, meete to bee
„ had, he ſaid, by euerie King, at his firſt
„ entrance to the Crowne; not to *innouate*
„ the gouernment preſently eſtabliſhed,
„ which by long experience hee had found
„ accompanied with ſo ſingular bleſſinges
„ of God, 45. *yeares*, as that no Church vpon
„ the face of the earth more floriſhed, then
„ this of *England*. But firſt to ſettle an v-
„ niform order through the whole church.
„ Secondly, to plant vnity for the ſuppreſ-
2 „ ſing of *Papiſtes* and enemies to Religion.
„ Thirdly, to amend abuſes, as naturall to
3 „ bodies Politike, and to corrupt man as the
„ ſhadow to the bodie: which once be-
„ ing entred, hold on as a wheele, his motiõ
„ once ſet going. And becauſe many grie-
„

uous

nous complaints had bene made to him, since his first entrance into the land, hee thought it best to send for some, whom his Maiestie vnderstoode to be the most graue, learned, and modest of the aggreeued sort, whome being there present, he was now readie to heare, at large, what they could obiect or say; & so willed them to beginne: whereupon, they 4. kneeling downe, D. *Reynalds* the *Foreman*, after a short Preamble gratulatorie, and signifying his Maiesties Summons, by vertue whereof, they then and there appeared, reduced all matters disliked, or questioned, to these 4. heades.

1. *That the Doctrine of the Church might be preserued in puritie, according to Gods word.*
2. *That good Pastors might be planted in all Churches, to preach the same.*
3. *That the Church gouernment, might be sincerely ministred according to Gods word.*
4. *That the Booke of Common Prayer, might be fitted to more increase of pietie.*

1 For the first, he moued his Maiestie, that the Booke of Articles of Religion, concluded, 1562. might bee explaned in places obscure; and enlarged where some thinges were defectiue. For example, whereas *Art.* 16. the wordes are these: *After we haue receiued the holy Ghost, we may depart from Grace*: Notwithstanding, the meaning be sound, yet he desired that, because they may seeme to be cõtrary to the doctrine of Gods Predestination & election in the 17. *Article*, both those wordes might be explaned with this, or the like addition, *yet neither totally, nor finally*; and also that the nine assertions *Orthodoxall*, as he termed them, concluded vpon at *Lambeth*, might be inserted into that Booke of Articles.

2 Secondly, where it is said in the 23. *Article*, that it is not lawfull, for any man to take vpon him the office of Preaching or administring the Sacraments *in the congregation*, before hee bee lawfully called,

D. *Rey.* tooke exception to these wordes, *In the Congregation*, as implying a lawfulnes for any man whosoeuer, *out of the Congregation*, to preach and administer the Sacraments, though he had no lawfull calling thereunto.

Thirdly, in the 25. Article, these words touching *Confirmation, growne partly of the corrupt following the Apostles*, beeing opposite to those in the Collect of *Confirmation* in the Communion Booke, *vpon whome after the exãple of the Apostles*, argue, saith he, a contrarietie each to other; the first, confessing *Confirmation*, to be a depraued imitation of the Apostles, the second, grounding it vpon their example, *Act.* 8. & 19. as if the Bishop in *Confirming of Children*, did, by imposing his handes, as the Apostles in those places, giue the visible graces of the holy ghost; & therfore he desired that both the contradiction might be considered, and this ground of *Confirmation* examined. 3

Thus farre Doctor *Reyn.* went on,

without any interruption: but, here, as hee was proceeding, the *Bishoppe of London*, much moued to heare these men, who, some of them the Euening before, and the same morning, had made semblance, of ioyning with the Bishops, and that they fought for nothing but vnitie, now strike to ouerthrowe, (if they could) all at once, cut him off, and kneeling downe, most humbly desired his Maiestie first, *That the auncient Canon might be remembred*, which saith that, *Schismatici contra Episcopos, non sunt audiendi*. Secondly, that if any of these parties were in the number of the 1000. Ministers, who had once subscribed to the Communion Booke, and yet had lately exhibited a Petition to his Maiestie, against it, they might be remoued and not heard, according to the Decree of a verie auncient Councell, prouiding, *that no man should be admitted to speake against that, whereunto he had formerly subscribed*. Thirdly, he put D. *Reynoldes* and his Associates in minde, how much they were bound to

his Maiesties exceeding great clemencie, in that they were permitted contrary to the Statute, 1. *Elizab.* to speake so freely against the *Leiturgie & Discipline* established. Lastly, forasmuch as that hee perceiued they tooke a course tending to the vtter ouerthrowe of the orders of the Church, thus long continued, hee desired to knowe the ende which they aimed at, alledging a place out of *M. Cartwright*, affirming, that *we ought rather to conforme our selues in orders and Ceremonies to the fashion of the Turkes, then to the Papists*, which Position hee doubted they approued, because, contrary to the orders of the Vniuersities, they appeared before his Maiestie, in *Turky gownes*, not in their Scholastical habites, sorting to their degrees.

His Maiestie, obseruing my Lord of *London*, to speake in some passion, saide, that there was in it, something which hee might excuse, something that hee did mislike: excuse his passion hee might, thinking he had iust cause to bee so moued,

„ both in respect that they did thus traduce
„ the present well setled Church gouerne-
„ ment; and also, did proceede in so indi-
„ rect a course contrary to their owne pre-
„ tence, and the intent of that meeting also:
„ yet hee misliked his sudden interruption
„ of *D. Reyn.* whome he should haue suffe-
„ red to haue taken his course and libertie,
„ concluding that there is no order, nor can
„ be any effectuall issue of disputation, if
„ each parte might not bee suffered, with-
„ out chopping, to speake at large what hee
„ would: And therefore willed that either
„ the Doctors should proceed, or that the
„ *Bishoppe* would frame his aunswere to
„ these motions alreadie made; although,
„ saith his Maiestie, some of them are verie
„ needlesse. It was thought fitter to aun-
„ swere, least the number of obiections en-
„ creasing, the aunsweres would proue con-
„ fused.

„ Vpon the first motion, *Concerning*
„ *falling from Grace*: The Bishop of *London*
„ tooke occasion to signifie to his Maiestie,

how very many in these dayes, neglecting holinesse of life, presumed too much of persisting in Grace, laying all their Religion vpon *Predestination*, *If I shall bee saued, I shall be saued*, which hee termed a desperate doctrine, shewing it to bee contrarie to good Diuinitie, and the true doctrine of *Predestination*, wherein we should reason rather *ascendendo*, then *descendendo*, thus; *I liue in obedience to God, in loue with my neighbour; I follow my vocation*, &c *therefore I trust that God hath elected me, & predestinated mee to Saluation*; not thus, which is the vsuall course of argument. *God hath Predestinated and chosen mee to life, therefore, though I sin, neuer so grieuously, yet I shall not be damned; for whome he once loueth, he loueth to the ende.* VVhereupon hee shewed his Maiestie out of the next article, vvhat was the doctrine of the Church of England touching Predestination, in the verie last Paragraph, *scilicet: We must receiue Gods promises in such wise as they be generally set forth to vs in holy scripture; and in our doings, that will of God is*

to be followed, which wee haue expreſſely declared vnto vs in the word of God: which parte
„ of the ſaid Article, his Maieſtie verie well
„ approued, and after hee had, after his ma-
„ ner, very ſingularly diſcourſed vpon that
„ place of *Paul*, *worke out your ſaluation with*
„ *feare and trembling*; he left it to bee conſide-
„ red, whether any thing were meete to bee
„ added, for the clearing of the Doctor his
„ doubt, by putting in the worde *often*, or the
„ like, as thus; *We may often depart from Grace*,
„ but, in the meane time, wiſhed that the
„ doctrine of Predeſtination might bee verie
„ tenderly handled, and with great diſcreti-
„ on, leaſt on the one ſide, Gods omnipoten-
„ cy might be called in queſtion, by impea-
„ ching the doctrine of his eternall predeſti-
„ nation; or on the other, a deſperate pre-
„ ſumption might be arreared, by inferring
„ the neceſſary certaintie of ſtanding and per-
„ ſiſting in grace.

To the ſecond, it was aunſwered, that it was a vaine obiection, becauſe, by the doctrine and practiſe of the Church of

England, none, but a licenſed miniſter, might preach; nor either publikely or priuately adminiſter the Euchariſt, or the Lords Supper. And as for *priuate Baptiſme*, » his Maieſtie anſwered, that hee had taken » order, for that, with the Biſhops already.

In the third point) which was about *Confirmation*) was obſerued either a curioſity or malice, becauſe the Article which was there preſently read in thoſe wordes; *Theſe fiue commonly called Sacraments, that is to ſay; Confirmation, Pennance, Orders*, &c. *are not to be accounted for Sacraments of the Goſpell, being ſuch as haue growne partly of the corrupt following the Apoſtles*, &c. inſinuateth, that the making of *Confirmation, to be a Sacrament*, is a corrupt imitation; but the Communion Booke, aiming at the right vſe, and proper ſourſe thereof, makes it to bee *according to the Apoſtles example*: which his Maieſtie obſeruing, and reading both the places, » concluded the obiection to be a *meere Cauil.* » And this was for the pretended contradiction.

Now for the ground thereof; the Bishoppe of *London* added, that it was not so much founded vpon the places in the Acts of the Apostles, which some of the Fathers had often shewed; but vpon *Heb* 6. 2. where it is made, as the first day hee had saide, a parte of the *Apostles Catechisme*; which was the opinion, besides the iudgement of the holy Fathers, of *M.* Calvin and D. *Fulke*, the one vpon *Heb.* 6. 2. as vpon Saturday he had declared; the other vpon *Act.* 8. *verse* 27. where with saint *Augustine*, he saith, that we do not, in any wise, mislike that auncient Ceremonie (*of imposition of hands, for strengthening and confirming such as had beene baptized*) but vse it our selues, beeing nothing else but, as S. *Austen* affirmeth, Prayer ouer a man to bee strengthened and confirmed by the holy Ghost: or to receiue increase of the giftes of the holy Ghost, as S. *Ambrose* saith; and a little after alludeth vnto *Heb.* 6. 2. &c. Neither neede there any great proofe of this (saith my Lord.) For *Confirmation* to be vnlaw-

vnlawfull, it was not their opinion, vvho obiected this, as hee ſuppoſed; this was it that vexed them, that they had not the vſe thereof in their owne handes, euery *Paſtor* in his Pariſh to *confirme*, for then it would bee accounted an *Apoſtolicall inſtitution*; and willed D. *Reyn.* to ſpeake, herein, what he thought: who ſeemed to yeeld thereunto, replying that ſome Dioceſſe of a Biſhoppe, hauing therein 600. pariſh Churches, (which number cauſed the Biſhop of *London* to thinke himſelfe perſonally touched, becauſe in his Dioceſſe there are 609. or thereabouts) it was a thing verie inconuenient to commit *Confirmation* vnto the Biſhop alone, ſuppoſing it impoſſible that he could take due examination of them all, which came to be *confirmed*. To the fact, my Lord of *London* aunſwered, for his *M*aieſties information, that the Biſhops in their Viſitations, giue out notice to them, who are deſirous either to be themſelues, or to haue their children, confirmed, of the place

where they will bee; and appoint either their Chapleines, or ſome other *Miniſters* to examine them which are to bee cõfirmed, and lightly confirme none but either by the teſtimonie, or report of the Parſons or Curates where the children are bred, and brought vp. To the opinion he replied that none of all the *Fathers* euer admitted any to cõfirme but Biſhops alone; yea euen *Saint Ierome* himſelfe though otherwiſe no friend to Biſhops, by reaſon of a quarrell betweene the Biſhoppe of Ieruſalem and him, yet confeſſeth that the execution thereof vvas reſtrained to Biſhops onely, *ad honorem potius ſaaerdotii, quàm ad legis neceſſitatem.* VVhereof, namely of this prerogatiue of Biſhoppes, he giueth this reaſon, *Eccleſiæ ſalus in ſummi ſacerdotis dignitate pendet; cui ſi non exors quædam, & ab omnibus eminens detur poteſtas, tot in Eccleſiis efficerentur ſchiſmata, quot ſacerdotes.* My Lord Biſhop of *Winchester* challenged Doctor *Reynolds*, willing him, of his learning, to ſhewe where euer hee had

read

read that *confirmation* was, at all, vſed in ancient times by any other but Biſhoppes; and added with all, that it was vſed partly to examine children, and after examination, by impoſition of handes (which was a ceremonie of bleſſing among the Iewes) to bleſſe them & pray ouer them: and partly to try whether they had beene baptized in the right forme or no. For in former ages *Baptiſme* was adminiſtred in diuerſe ſortes: ſome gaue it, *in nomine patris & filii, &c.* others *in nomine patris maioris, et filii minoris* as the *Arrians* did; ſome *in nomine patris per filium, in ſpiritu ſancto*; others, not in the name of the *Trinitie*, but in the *death of Chriſt, &c.* VVhereuppon Catholike Biſhoppes were conſtrained to examine them who were baptized *in remotis*, farre from them, howe they were taught to beleeue concerning baptiſme: if it were right to *confirme* them; if amiſſe to inſtruct them.

His Maieſtie concluded this pointe, firſt, by taxing *Saint Ierome* for his aſſertion

" that a Biſhop was not *diuinæ ordinationis*,
(the Biſhop of London thereupon, inſer-
ting that vnleſſe hee could proue his ordi-
nation lawfull out of the Scriptures hee
would not be a Biſhop 4. houres) which
opinion his Maieſtie much diſtaſted, ap-
„ prouing their calling & vſe in the Church,
„ and cloſed it vppe with this ſhort Apho-
„ tiſme, *No Biſhop, no King*. Secondly,
„ for *Confirmation* his Highneſſe thought,
„ that it ſorted neither with the authoritie
„ nor decencie of the ſame, that euerie ordi-
„ narie Paſtor ſhould doe it: and therefore
„ ſayd, that for his part, hee meant not to
„ take that from the Biſhops, which they
„ had ſo long retained and enioyed; ſeeing,
„ as it pleaſed him to adde, as great reaſon,
„ that none ſhould confirme without the
„ Biſhops licẽce, as none ſhold preach with
„ out his licence: and ſo referring, as the day
„ before, the word *Examination*, to be added
„ to the Rubrike in the title of *Confirma-*
„ *tion* in the Communion Booke, if it
„ were thought good ſo to doe; hee willed

D. *Reyn.* to proceed. ,,

VVho, after that he had deprecated the imputation of Schisme, with a protestation, that he meant not to gall anie man; goeth on to the 37. Article, wherein, hee sayd, these wordes, *The Bishop of Rome hath no authoritie in this land,* not to be sufficient, vnlesse it were added, *nor ought to haue:* whereat his Maiestie heartily laughed, and so did the Lordes: the King adding an aunswere, which the Rhetoricions call, ἐρώτημα ἐλέγχικον, what speake you of the Popes authoritie here? *habemus iure, quod habemus*, and therefore, in as much as it is sayd, *he hath not*; it is plaine inough, that *he ought not to haue.* ,, ,, ,, ,, ,, ,,

This, and some other motions seeming both to the King, and Lords very idle and friuolous, occasion was taken, in some by-talke, to remember a certaine description, which *M. Butler of Cambridge* made of a *Puritane*, viz. *A Puritane is a Protestant frayed out of his wits*. But my Lord of *London*, there, seriously put his Maiestie in

minde of theſpeeches, which the French Embaſſador *Moſr Rogne* gaue out concerning our Church of *Englãd*, both at *Canterbury* after his arriuall, & after, at the Court, vpon the view of our ſolemne ſeruice and ceremonies, namely, *that if the reformed Churches in Fraunce had kept the ſame orders among them which we haue, hee was aſſured that there would haue bene many thouſands of Proteſtants more there, then now there are*: and yet our men ſtumble and ſtraine at theſe petty quillets, thereby to diſturbe and diſgrace the whole Church.

After this, the D. moued, that this pro-
5 poſition, *the intention of the Miniſter is not of the eſſence of the Sacrament*, might bee added vnto the booke of Articles, the rather, becauſe that ſome in England had preached it to be eſſentiall. And here againe hee remembred the 9. *Orthodoxall aſſertions* con-
» cluded at *Lambeth*. His Maieſtie vtterly
» diſliked that firſt part of the motion, for
» two reaſons: Firſt, thinking it vnfit to
» thruſt into the booke euerie poſition ne-

 gatiue

gatiue, which would bothe make the »
booke ſwell into a volume as bigge as »
the Bible, and alſo confound the Reader; »
bringing for example the courſe of one »
M. Craig, in the like caſe, in Scotland, who »
with his *I renounce and abhorre*, his deteſta- »
tions and abrenunciatiõs he did ſo amaſe »
the ſimple people, that they, not able to »
conceiue all thoſe thinges, vtterly gaue o- »
uer all, falling backe to Poperie, or remai- »
ning ſtill in their former ignorance. Yea, if »
I, ſayde his Maieſtie, ſhoulde haue beene »
bound to his forme, the confeſſion of my »
faith muſt haue bene in my table booke, »
not in my head. But becauſe you ſpeake »
of *Intention*, ſayth his Highneſſe, I vvill »
apply it thus, If you come hither with a »
good intention, to bee informed and ſa- »
tisfied where you ſhall find iuſt cauſe, the »
whole worke will ſorte to the better ef- »
fect; but if your *Intention* bee to goe as »
you came (whatſoeuer ſhall bee ſayde) it »
will proue that the *Intention* is verie ma- »
teriall, and eſſentiall to the ende of this »

"preſent action. To the other parte for
"the nine *Aſſertions*, his *Maieſtie* could
"not, ſuddenly, aunſwere, becauſe hee
"vnderſtood not what the Doctor meant
"by thoſe aſſertions or propoſitions at
"*Lambeth*; but when it was enformed his
"Maieſtie, that, by reaſon of ſome contro-
"uerſies, ariſing in *Cambridge*, about certain
"pointes of Diuinitie; my Lordes *Grace*
"aſſembled ſome Diuines, of ſpeciall note,
"to ſet downe their opinions, vvhich they
"drevve into *nine aſſertions*, and ſo ſent
» them to the Vniuerſitie, for the appeaſing
» of thoſe quarrels; then his Maieſtie aun-
» ſwered, firſt, that when ſuch queſtions
» ariſe among Schollers, the quieteſt proce-
» ding were, to determine them in the V-
» niuerſities, and not to ſtuffe the booke
» with all concluſions Theologicall. Se-
» condly, the better courſe would be to pu-
» niſh the broachers of falſe doctrine, as oc-
» caſion ſhould be offered: for were the
» Articles neuer ſo manie and ſound, vvho
» can preuent the contrary opinions of men

til

till they be heard?

Vpon this the Deane of *Powles*, kneeling dovvne, humbly desired leaue to speake, signifying vnto his *Maiestie* that this matter somewhat more nearely concerned him, by reason of controuersie betweene him and some other in *Cambridge*, vpon a proposition which he had deliuered there. Namely, that whosoeuer (though before iustified) did commit any grieuous sin, as adultery, murther, treason, or the like, did become, *ipso facto*, subiect to Gods wrath, and guilty of damnation, or were in state of damnation (*quoad præsentem statum*) vntill they did repent; adding hereunto, that those which were called and iustified according to the purpose of Gods election, howsoeuer they might, and did, sometime, fall into grieuous sins, and thereby into the present state of wrath and damnation; yet did neuer fall either *totally* from all the graces of God to be *vtterly* destitute of all the partes and seede thereof, nor *finally* from iustification,

but were in time renued, by Gods ſpirit, vnto a liuely faith, and repentance, and ſo iuſtified from thoſe ſinnes, and the wrath, curſe, and guilt annexed thereunto, whereinto they were fallen, and wherein they lay ſo long as they were without true repentance for the ſame. Againſt which doctrine, hee ſaide, that ſome had oppoſed, teaching that all ſuch perſons as were once truely iuſtified, though after they fel into neuer ſo grieuous ſinnes, yet remained ſtill iuſt, or in the ſtate of iuſtification, before they actually repented of thoſe ſinnes; yea and though they neuer repented of them, through forgetfulneſſe or ſudden death, yet they ſhould bee iuſtified and ſaued without repentance. In vtter diſlike
„ of this Doctrine his Maieſtie entred into a
„ longer ſpeech of predeſtination, and re-
„ probation, then before, and of the neceſ-
„ ſary conioyning repentance and holineſſe
„ of life with true faith: concluding that
„ it was hypocriſie, and not true iuſtifying
„ fayth, which was ſeuered from them:

for

for although predestination, and election „
dependeth not vpon any qualities, actiõs, „
or works of man, which be mutable; but „
vpon God his eternall and immutable de- „
cree and purpose: yet such is the necessitie „
of repentance, after knowne sinnes com- „
mitted, as that, without it there could not „
be either reconciliation with God, or re- „
mission of those sinnes. „

Next to this, Doctor Re*ynalds* complained, that the *Catechisme* in the Common prayer booke, was too briefe, for which one by Maister *Nowell*, late Deane of Paules was added, and that too long for young nouices to learne by heart: requested therefore, that one vniforme *Catechisme* might bee made, which, and none other, might be generally receiued: it was asked of him, whether if, to the short *Catechisme* in the Communion Booke, something were added for the doctrine of the Sacraments it would not serue? His Maiestie thought the Doctors request very reasonable: but yet so, that hee would

„ haue a Catechiſme in the feweſt and plai-
„ neſt affirmatiue termes that may bee: tax-
„ ing withall the number of ignorant *Cate-*
„ *chiſmes* ſet out in *Scotland*, by euerie one
„ that was the Sonne of a Good man: inſo-
„ much as, that which was *Catechiſme do-*
„ *ctrine* in one congregation, was in ano-
„ ther ſcarſely accepted as ſound and *Ortho-*
„ *dox*; wiſhed, therefore, one to bee made
„ and agreed vppon; adding this excellent,
„ gnomicall, and Canon-like Concluſion,
„ that in the reforming of a Church, he wold
„ hauetwo rules obſerued, firſt, that old cu-
„ rious, deepe and intricate queſtions might
„ be auoided in the fundamentall inſtructi-
„ on of a people. Secondly, that there
„ ſhould not be any ſuch departure from the
„ Papiſtes in all thinges, as that, becauſe we
„ in ſome pointes agree with them, there-
„ fore wee ſhould bee accounted to bee in
„ errour.

6 To the former, D. *Reynoldes* added the prophanation of the Sabboth day, and con-

contempt of his Maiesties Proclamation made for the reforming of that abuse, of which hee earnestly desired a straighter course for reformation thereof, and to this he found a general and vnanimous assent.

After that, he moued his Maiestie, that there might bee a newe *translation* of the *Bible*, because, those which were allowed in the raignes of *Henrie* the eight, and *Edward* the sixt, were corrupt and not aunswerable to the truth of the Originall. For example, first, *Galathians*, 4. 25. the Greeke worde συστοιχεῖ, is not well translated, as nowe it is, *Bordreth*, neither expressing the force of the worde, nor the Apostles sense, nor the situation of the place.

Secondly, *Psalme*, 105. 28. *they were not obedient*; The Originall beeing, *They were not disobedient.*

Thirdly, *Psalme*, 106. verse 30. Then stood vp *Phinees* and *prayed*, the Hebrew hath *Executed iudgement*. To which

motion, there was, at the preſent, no gainſaying, the obiections beeing triuiall and old, and alreadie, in print, often aunſwered; onely, my Lord of *London* well added, that if euery mans humour ſhould be followed, there would be no ende of tranſlating. VVhereupon his Highneſſe wiſhed, that ſome eſpeciall paines ſhould be taken in that behalfe for one vniforme tranſlation (profeſſing that hee could neuer, yet, ſee a Bible well tranſlated in Engliſh; but (the worſt of all, his *Maieſtie* thought the *Geneua* to bee) and this to bee done by the beſt learned in both the Vniuerſities, after them to bee reuiewed by the Biſhops, and the chiefe learned of the Church; from them to bee preſented to the *Priuie-Councell*; and laſtly to bee ratified by his *Royall authoritie*; and ſo this whole Church to be bound vnto it, and none other: Marry, withall, hee gaue this caueat (vpon a word caſt out by my Lord of London) that no marginall notes

ſhould be added, hauing found in them, whi.h are annexed to the *Geneua* tranſlation (which he ſawe in a Bible giuen him by an Engliſh Lady) ſome notes very partiall, vntrue, ſeditious, and ſauouring too much, of daungerous, and trayterous conceites: As for example, *Exod.* 1.19. where the marginall note alloweth *diſobedience to Kings*. And 2.*Chron.* 15.16. the note taxeth *Aſa* for depoſing his mother, *onely*, and *not killing* her: And ſo concludeth this point, as all the reſt with a graue and iudicious aduiſe. Firſt, that errours in matters of faith might bee rectified and amended. Secondly, that matters indifferent might rather be interrupted, and a gloſſe added; alleaging from *Bartolus de regno*, that as better a King with ſome weakeneſſe, then ſtill a chaunge; ſo rather a Church with ſome faultes, then an *Innouation*. And ſurely, ſayth his *Maieſtie*, if theſe bee the greateſt matters you be grieued with, I neede not haue beene troubled with ſuch importunities and complaintes, as haue beene

made

„ made vnto me; ſome other more priuate
„ courſe might haue bene taken for your ſa-
„ tisfaction, and withall looking vppon the
„ Lords, he ſhooke his head, ſmiling.

8 „ The laſt point (noted by D. *Reyn.*) in this firſt head, *for doctrine*, was, that, vnlawfull and ſeditious bookes, might bee ſuppreſſed, at leaſt reſtrained, and imparted to a few: for by the libertie of publiſhing ſuch bookes, ſo commonly, many young Schollers, and vnſetled mindes in both Vniuerſities, and through the whole Realme were corrupted, and peruerted; naming for one inſtance, that Booke intituled, *De iure Magiſtratus in Subditos*, publiſhed, of late, by *Ficlerus a Papiſt*, and applied againſt the *Queenes Maieſtie that laſt was*, for the *Pope*: The Biſhop of *London* ſuppoſing, as it ſeemed, himſelfe to bee principally aymed at, aunſwered, firſt, to the generall, that there vvas no ſuch licentious divulging of thoſe bookes, as he imagined or complained of: and that none, except it vvere

ſuch

ſuch as D. *Reyn.* who were ſuppoſed, would confute them, had libertie, by authoritie, to buy them: Againe, ſuch books, came into the Realme by many ſecret conueyances, ſo that there could not bee a perfect notice had of their importation: Secondly, to the particular inſtaunce of *Ficlerus*, hee ſaide, that the author *De iure, &c.* was a great *Diſciplinarian*; whereby it did appeare, what aduantage that ſorte gaue vnto the *Papiſtes*, who *mutatis perſonis*, could apply their owne argumentes againſt *Princes* of the *Religion*: but for his owne parte, hee ſaide, hee deteſted both the *Author* and the *Applyer* alike. My *Lord Cecill* here taxing, alſo, the vnlimited libertie of the diſperſing and diuulging theſe Popiſh and ſeditious Pamphletes, both in *Powles* Churchyeard, & the *Vniuerſities*, inſtanced one lately ſet forth, & publiſhed; namely, *Speculũ Tragicum*, which both his M^tie. & the *L. Henry Howard*, now Earle of *Northampton*, termed a daungerous booke, both for matter & intention:) & the Lord

Chauncellor, alſo diuiding all ſuch bookes into *Latine* and *Engliſh*, concluded, that, theſe laſt, diſperſed, did moſt harme: yet the Lord *Secretarie* affirmed, that my Lord of *London*, had done therein what might bee, for the ſuppreſsing of them; and that he knewe no man elſe, had done any thing
„ in that kinde but he. At length, it pleaſed
„ his excellent Maieſtie, to tell *D. Reyn.* that
„ hee was a better *Colledge man*, then a *States-*
„ *man*; for if his meaning were, to taxe the
„ *Biſhop of London*, for ſuffering thoſe bookes,
„ betwixt the Secular Prieſtes, and Ieſuites
„ lately publiſhed, ſo freely to paſſe abroad;
„ His Maieſtie would haue him and his
„ Aſſociates to know, and willed them al-
„ ſo to acquaint their adherents, and friendes
„ abroad therewith, that the ſaide Biſhoppe
„ was much iniured and ſlaundered in that
„ behalfe, who did nothing therein, but
„ by warrant from the *Lordes of the Coun-*
„ *cell*, whereby, both a Schiſme betwixt
„ them was nouriſhed, & alſo his Maieſties
„ owne cauſe and Title handled: the Lord

Cecill

Cecill affirming thereunto, that therefore they were tolerated, becauſe, in them, was the *Title of Spaine confuted.* The *L. Treaſurer* added, that D. *Reyn.* might haue obſerued another vſe of thoſe Bookes; viz. that now by the teſtimony of the *Prieſtes* themſelues, her late Maieſtie, and the State were cleared of that imputation, of putting *Papiſtes* to death, for their conſciences onely, and for their Religion, ſeeing, in thoſe books, they themſelues confeſſe, that they were executed for treaſon. D. *Reyn.* excuſed himſelfe, expounding his cõplaint, not meant of ſuch bookes, as had beene printed in *England*, but ſuch as came from beyond the Seas, as Commentaries both in Philoſophy and diuinitie. And theſe were the partes of the firſt head, concerning *puritie of Doctrine.*

Touching Paſtors { *Reſident* / *Learned.*

To the ſecond generall point concer- 2
ning the *planting of Miniſters learned*, in euery Pariſh; it pleaſed his Maieſtie to

„ aunſwere, that hee had conſulted with his
„ Biſhops about that, whome hee found
„ willing and readie, to ſecond him in it:
„ inueighing herein, againſt the negligence
„ and careleſneſſe which hee heard of many
„ in this land; but, as *Subita euacuatio* was
„ *periculoſa*, ſo *ſubita mutatio*. Therefore
„ this matter was not for a preſent reſolu-
„ tion, becauſe to appoint to euery Parriſh,
„ a *ſufficient Miniſter*, were impoſsible, the
„ *Vniuerſities* would not afford them; Again,
„ he had fouud alreadie, that hee had more
„ learned men in this Realme, then hee had
„ ſufficient maintenance for; ſo that *main-*
„ *tenance* muſt firſt bee prouided, and then
„ the other to bee required: In the meane
„ time, ignorant *Miniſters*, if young, to be
„ remoued, if there were no hope of their
„ amendment; if olde, their death muſt bee
„ expected, that the next courſe may bee
„ better ſupplyed: and ſo concluded this
„ point, with a moſt religious and zealous
„ proteſtation, of doing ſomething dayly
„ in this caſe, becauſe *Ieruſalem* could not

be

be built vp in a day. The Bishoppe of
Winchester made knowne to the King, that
this insufficiency of the Clergie, bee it as it
is, comes not by the Bishops defaultes, but
partly, by *Lay Patrones*, who present very
meane men to their Cures; wherof, in him-
selfe, hee shewed an Instance, how that
since his being Bishop of *Winchester*, very
fewe Maisters of Artes were presented to
good Benefices: partly, by the law of the
land, which admitteth of very meane and
tollerable sufficiency in any Clearks, so that,
if the Bishop should not admit them, then
presently, a *Quare impedit* is sent out against
him.

Here my Lord of *London*, kneeling,
humbly desired his Maiestie (because hee
saw, as hee saide, it was a time of mouing
Petitions) that hee might haue leaue, to
make two or three. First, that there I
might be amongst vs, a *Praying Ministerie*
another while; for whereas, there are, in
the Ministerie, many excellent duties to
be performed, as the absoluing of the Pe-

nitent, Praying for, and blessing of the people, administring of the Sacraments, and the like; it is come to that passe now, that some sort of men thought it the *onely dutie* required of a *Minister*, to spend the time in speaking out of a *Pulpit*; sometimes, God wot, very vndiscreetly and vnlearnedly: and this, with so great iniury and preiudice, to the celebratiõ of *Diuine seruice*, that some *Ministers* would be content to walk in the Churchyeard, till Sermon time, rather then to be present at publke Prayer. He confessed, that in a Church, new to be planted, *preaching* was most necessarie; but among vs, now long established in the faith, he thought it not the *onely necessary dutie* to bee performed, and the other to be so profanely neglected and contemned.

VVhich motion his Maiestie liked exceeding well, very acutely taxing the hypocrisie of our times, which placeth all Religion in the eare, through which, there is an easy passage: but *Prayer*, which expresseth the hearts

heartes affection, and is the true deuotion
of the mindes as a matter putting vs to o-
uer-much trouble, (wherin there concurre,
if prayer be as it ought, an vnpartiall conſi-
deration of our owne eſtates, a due exami-
nation to whome we pray, an humble cõ-
feſsion of our ſinnes, with an harty ſorrow
for them, and repentance not ſeuered from
faith) is accounted and vſed as the leaſt part
of Religion.

The ſecond was, that till ſuch time as learned and ſufficient men might bee planted in euery Congregation, that godly *Homilies* might be read, and the number of thẽ encreaſed, and that the Opponents would labour to bring them into credite againe, as formerly they brought them into contempt. Euery man (ſaith hee) that can pronounce well, cannot indite well.

The Kinges Maieſtie approued this motion, eſpecially, where the liuing is not ſufficient for maintenance of a learned Preacher; as alſo in places, where

plenty of Sermons are, as in the Citie and
„great Townes. In the Countrey villages
„where Preachers are not neare together,
„hee could wish *preaching*, but where
„there are a multitude of Sermons, there he
„would haue *Homilies* to bee read diuerse
„times: and therein hee asked the assent of
„the *Plaintiffes*, and they confesse it. A
„preaching Ministery, sayeth his Maiestie,
„was best, but where it might not bee had,
„godly prayers and exhortations did much
„good. That, that may be done, let it, and
„let the rest, that cannot, bee tollerated.
„Somewhat was here spoken by the *Lord*
„*Chancelor*, of liuinges, rather wanting
learned men, then learned men liuinges.
Many in the Vniuersities pining, Maisters,
Batchelors, and vpwardes: wishing
therefore, that some might haue single
coates, before other had dublets, & here his
L. shewed the course, that hee had euer
taken, in bestowing the Kinges Benefi-
ces. *My Lord of London* commending his
Honourable care that way, withall ex-

cepted

cepted, that a dublet was neceſſary in cold weather; the L. Chancelor replied, that he did it not for diſlike of the libertie of our Church, in granting one man 2. benefices, but out of his owne priuate purpoſe and practiſe groũded vpõ the foreſaid reaſon.

The laſt motion by my L. of *London*, was, that Pulpits might not be made Paſquilles, wherein euery humorous, or diſcontented fellow might traduce his ſuperiours. Which the King very gratiouſly » accepted, exceedingly reprouing that, as » a lewde cuſtome; threatning, that if hee » ſhould but heare of ſuch a one in a Pul- » pit, hee would make him an example: » concluding with a ſage admonition to » the Opponents, that euery man ſhoulde » ſolicite and drawe his friendes to make » peace, and if any thing were amiſſe in the » Church officers, not to make the Pulpit » the place of perſonall reproofe, but to let » his Maieſtie heare of it: yet by degrees. » Firſt, let Complaint be to the Ordinarie of » the place; from him to goe to the Archbi- »

ſhoppe; from him, to the Lordes of his
" Maieſties Councell; and from them, if in
" all theſe places no remedie is founde, to
" his owne ſelfe. Which Caueat his Ma.
" ieſtie put in, for that the Biſhop of *London* had tolde him, that if hee left himſelfe open to admit of all complaints, neither his Maieſtie ſhould euer bee quiet, nor his vnder Officers regarded: ſeeing, that now alreadie no fault can bee cenſured, but preſently the Delinquent threatneth a complaint to the King: and for an inſtance, he added, how a Printer, whome hee had taken faulty, very lately anſwered him in that very kinde.

D. *Reyn.* commeth now to *Subſcription*, (which concerneth *the* fourth *generall* heade, as hee firſt propounded it, namely, *The Communion booke*,) taking occaſion to leape into it here, as making the vrging of it to be a great impeachment to a learned Miniſtery; & therefore intreated, it might not be exacted as heretofore, for which many good men were kept out, other re-

moued,

moued, & many diſquieted. To ſubſcribe according to the ſtatutes of the Realme, namely, to the Articles of Religion, and the Kinges Supremacy, they were not vnwilling. The reaſon of their backwardneſſe to ſubſcribe otherwiſe was, firſt, the bookes *Apocryphall*; which the *Common Praier booke* enioyned to bee reade in the Church, albeit, there are, in ſome of thoſe Chapters appointed, manifeſt errors, directly repugnãt to the ſcriptures; the particular inſtance, which hee then inferred was, *Eccleſ.* 48. 10. where hee charged the author of that booke, to haue held the ſame opinion with the Iewes at this day; namely, that *Elias in perſon*, was to come before Chriſt, and therefore as yet Chriſt, by that reaſon, not come in the fleſh; and ſo, conſequently, it implyed a denial of the chief Article of our redemption: his reaſon, of thus charging the Authour, was, becauſe that *Ecclus.* vſed the very wordes of *Elias in perſon*, which the Prophet *Malachy*, *Chap.* 4. doth apply to

an *Elias* in reſemblance, which both an angell, *Luke* 1. 17. and our Sauiour Chriſt *Math.* 11. did interprete to be *Iohn Baptiſt*. The anſwere was, as the obiection, two-fold. Firſt, generall, for *Apocrypha bookes*; The Biſhop of *London* ſhewing, firſt, for the antiquitie of them, that the moſt of the obiections made againſt thoſe bookes, were the old Cauils of the Iewes, renewed by S. *Hierome* in his time, who was the firſt that gaue them the name of *Apocrypha*: which opinion, vpon *Ruffinus* his chalenge, hee, after a ſort diſclaimed; the rather, becauſe a generall offence was taken at his ſpeeches in that kinde. Firſt, for the continuãce of them in the Church, out of *Kimidoncius* and *Chemnitius*, two moderne writers.

The Biſhoppe of *Winton* remembred the diſtinction of Saint *Ierome*, *Canonici ſunt ad informandos mores, non ad confirmandam fidem*, which diſtinction hee ſaide, muſt be held for the iuſtifying of ſundry Councels.

His

His Maieſtie in the ende, ſaide hee„ would take an euen order betweene both,„ affirming, that hee woulde not wiſh all„ *Canonicall bookes* to be read in the Church,„ vnleſſe there were one to interprete; nor„ any *Apocrypha* at all, wherein there was a=„ ny error; but for the other, which were„ cleare,& correſpondent to the ſcriptures,„ he would haue them read, for elſe, ſayeth„ his Maieſtie, why were they printed? and„ therein ſhewed the vſe of the Bookes of„ *Machabees*, very good to make vp the ſto-„ ry of the perſecution of the Iewes; but,„ not to teach a man either to ſacrifice for„ the dead, or to kill himſelfe.

And here his Highneſſe aroſe from his chaire, & withdrew himſelf into his inner chamber a little ſpace: in the meane time a great queſtioning was amõgſt the Lords, about that place of *Eccleſ.* with which, as if it had beene their reſt and vpſhot, they beganne, afreſh, at his Maieſties re-„ turne. Who, ſeeing them ſo to vrge it, and„ ſtand vpon it, calling for a Bible, firſt,„

"ſhewed the author of that booke, who
"hee was; then the cauſe, why hee wrote
"that booke; next analyzed the Chapter it
"ſelfe, ſhewing the precedentes and conſe-
"quentes thereof; laſtly, ſo exactly and di-
"uinelike, vnfolded the ſumme of that
"place, arguing, and demonſtrating, that
"whatſoeuer *Ben Sirach* had ſaide, there, of
"*Elias*, *Elias* had in his owne perſon, while
"hee liued, performed and accompliſhed;
"ſo that the *Suſurrus*, at the firſt mention,
"was not ſo great, as the aſtoniſhment was
"now at the King his ſo ſodaine and ſound,
"and indeede, ſo admirable an interpretati-
"on; concluding, firſt, with a ſerious
"checke to *Doctor Reynaldes*, that it was
"not good to impoſe vpon a man, that
"was dead, a ſenſe neuer meant by him: ſe-
"condly, with a pleaſant *Apoſtrophe* to the
"Lordes; What, trowe yee, makes
"theſe men ſo angry with *Eccleſiaſticus*?
"by my ſoule, I thinke hee was a *Biſhoppe*,
"or elſe they would neuer vſe him ſo. But
"for the generall, it was appointed by

his

his Maieſtie, that Doctor *Reyn.* ſhould
note thoſe chapters in the *Apocrypha bookes*,
where thoſe offenſiue places were, and
ſhould bring them vnto the Lord *Arch-*
ſhop of Canterburie againſt *VVedneſday* next;
and ſo he was willed to goe on.

The next ſcruple againſt *Subſcription* 2
was, that olde *Crambe bis poſita*, that in the
Common Prayer booke, it is twiſe ſet
downe, *Ieſus ſaide to his Diſciples*; when
as by the text originall it is plaine, that he
ſpake to the Phariſies. To which it was
aunſwered, that for ought that coulde ap-
peare by the places, hee might ſpeake aſ-
well to his *Diſciples*, they beeing preſent,
as to the *Phariſees*. But his Maieſtie kee-
ping an euen hand, willed that the worde
Diſciples ſhoulde bee omitted, and the
wordes, *Ieſus ſaid*, to bee Printed in a dif-
ferent letter, that it might appeare, not
to be a part of the text.

The third obiection againſt Subſcripti. 3
on, were *Interogatories in baptiſme*, pro-
pounded to Infantes: which, being a

profound point, was put vpon M. *Knewſtubs* to purſue: who, in a long and perplexed ſpeech, ſaide ſomething out of S. *Auſten, that baptizare was credere*, but what it was his Maieſtie plainely confeſſed, *Ego non intelligo*; and asked the Lords what they thought hee meant? it ſeemed that one preſent, conceiued him; for hee ſtanding at his backe, bid him vrge that punct, vrge that punct, that is, a good point: my Lord of *VVinton*, aiming at his meaning, ſhewed him the vſe thereof out of S. *Auſten*; and added the Fathers reaſon for it, *Qui peccauit in altero, credat in altero*: which was ſeconded by his Maieſtie (whome it pleaſed, for the reſt of the matters which followed, him ſelfe alone to anſwere; and iuſtly, might hee appropriate it to himſelfe, for none preſent were able, with quicker conceit to vnderſtand, with a more ſingular dexteritie to refute, with a more iudicious reſolution to determine, then his Maieſtie; herein being more admirable, that theſe points,

points, wherein ſome thought him preiu-
diciall to the contrarie, all of vs ſuppo-
ſed him to haue beene but a ſtranger to
them, he could ſo intelligently apprehend
and ſo readily argue about them,) it was,
I ſay, ſeconded by his Maieſty; 1. by reaſon,
that the queſtion ſhould bee propounded
to the party, whome it principally concer-
ned; ſecondly by example of himſelfe, to
whom interrogatories were propounded,
when he was crowned in his infancie, *king
of Scotland.*

And here his Maieſtie, (as hereafter, at the end of euery obiection hee did) asked them whether they had any more to ſay?

M. Knewſtubs tooke exceptions to *the Croſſe in Baptiſme*, which were in number, 4
two. Firſt, the offence of *Weake brethren*, 1
grounded vpon the words of Saint *Paule*, *Rom.* 14. and 1. *Cor.* 8. viz. the Conſciences of *the weake*, not to bee offended: which places his excellent Maieſtie aunſwered moſt acutely, beginning with that generall rule of the Fathers; *Diſtingue tempora*, &

„ *& concordabunt Scripturæ* ; ſhewing heere
„ the difference of thoſe times and ours; then
„ a Church not fully planted, nor ſettled:
„ but ours long ſtabliſhed and flouriſhing:
„ then Chriſtians newely called from Paga-
„ niſme, and not throughly grounded;
„ which is not the caſe of this Church, ſee-
„ ing that *Heathenish* doctrine, for manie
„ yeares, hath beene hence abandoned. Se-
„ condly, with a queſtion vnanſwerable,
„ asking them how long they woulde bee
„ *weake*? whether 45. yeares were not ſuf-
„ ficient for them to growe ſtrong? 3. Who
„ they were that pretended this weakneſſe;
„ for wee, ſaith the King, require not now
„ *Subſcription* of Laikes & Idiots, but Prea-
„ chers and Miniſters, who are not ſtill, I
„ trow, to be fed with milke, but are ena-
„ bled to feede others. 4. That is was to bee
„ doubted, ſome of them were *ſtrong* e-
„ nough, if not *headſtrong*; and howſoeuer
„ they in this caſe pretended *weakeneſſe*; yet
„ ſome, in whoſe behalfe they nowe ſpake,
„ thought themſelues able to teach him, and

all

all the Biſhops of the land.

His obiection againſt the *Croſſe* conſiſted of three Interrogatories. 1. *Whether the Church had power to inſtitute an externall ſignificant ſigne?* to which was replyed, firſt, that hee did miſtake the vſe of the *Croſſe* with vs, which was not vſed in Baptiſme, any otherwiſe then onely, as a ceremonie. Secondly, by their owne example, who make impoſition of handes in their ordination of Paſtors, to be a ſigne ſignificant. 1

Thirdly, in prayer, ſaieth the Biſhoppe of *Winton*, the kneeling on the grounde; the lifting vp of our handes; the knocking of our breaſtes are Ceremonies ſignificant: the firſt, of our humilitie comming before the mightie God, the ſecond, of our confidence and hope, the other, of our ſorrow & deteſtation of our ſins, and theſe are, and may lawfully bee vſed. Laſtly, *M. Deane of the Chappell*, remembred the practiſe of the Iewes, who vnto the inſtitution of the Paſſeouer, pre-

ſcribed vnto them by *Moſes*, had as the Rabbines witneſſe added both ſignes and words, eating ſowre hearbs, and drinking wine, with theſe words to both, *Take, and eate theſe in remembrance, &c. Drinke this in remembrance, &c.* Vpon which addition and tradition of theirs, our Sauiour inſtituted the Sacrament of his laſt Supper, in celebrating it with the ſame wordes, and after the ſame manner; thereby approuing, that fact of theirs in particular; and generally, that a Church may inſtitute and retaine a ſigne ſignificant: which ſatiſfied his Maieſtie exceeding well.

» And here the king deſired, to haue him-
» ſelfe made acquainted about the antiqui-
» tie of the vſe of the *Croſſe*. Which Doctor *Reynaldes* confeſſed, to haue beene euer ſince the *Apoſtles* times, but this was the difficulty, to proue it, of that auncient vſe in Baptiſme. For that, at their going abroad, or entering into the Church, or at their Prayers and benedictions, it was v-

ſed

sed by the Auncients, desired no greate proofe: but whether, in Baptisme, *Antiquitie* approued it, was the doubt cast in, by M. *Deane of Sarum*, whome his Maiestie singled out, with a speciall *Encomion*, that hee was a man well trauelled in the *Auncients*: which doubt was answered, *obsignatis tabulis*, by *the Deane of Westminster*, (whome the Kings Maiestie, vpon my Lord of *London* his motion, willed to speake to that poynt) out of *Tertullian*, *Cyprian*, *Origen* and others, that it was vsed in *Immortali lauacro*: which wordes being a little descanted, it fell from one, I thinke it was my *Lord of VVinchester*, *obiter*, to say, that, in *Constantine* his time, it was vsed in *Baptisme*. What, quoth the King, and is it now come to that passe, that wee shall appeach *Constantine* of Popery and superstition; if then it were vsed, saith his Maiesty, I see no reason, but that still wee may continue it.

M. Knewstubs his second question was, that put case, the Church had such pow- 2

er to adde ſignificant ſignes, whether it might, there adde them, where Chriſt had already ordayned one; which hee ſaide, was no leſſe derogatorie to *Chriſtes* inſtitution, as he thought, then if any Potentate of this land, ſhould preſume to adde his ſeale, vnto the great ſeale of *England*. To which his Maieſty anſwered, that the
„ caſe was not alike, for that no ſigne or
„ thing was added to the Sacrament, which
„ was fully and perfectly finiſhed, before a-
„ ny mention of the *Croſſe* is made; for
„ confirmation whereof, hee willed the
„ place to be read.

3 Laſtly, if the Church had that power alſo, yet the greateſt ſcruple to their *Conſcience* was, how farre ſuch an ordinance of the Church, was to *binde* them, without impeaching their *Chriſtian Libertie*?
„ whereat, the King, as it ſeemed, was
„ much moued, and tolde him, hee
„ would not argue that point with him,
„ but aunſwere therein, as Kinges are
„ wont to ſpeake in Parliament, *Le Roy*
„ *ſa-*

ſauiſerá: adding withall, that it ſmelled ve- »
ry rankly of *Anabaptiſme*: comparing it »
vnto the vſage of a beardleſſe boy, (one »
M. Iohn Black) who the laſt Conference »
his Maieſtie had with the Miniſters in »
Scotland, (in *December*, 1602.) tolde »
him, that hee woulde holde conformitie »
with his Maiesties ordinances, for matters »
of doctrine: but for matters of Ceremo- »
nie, they were to bee left in *Chriſtian Liber-* »
tie, vnto euery man, as hee receiued more »
and more light from the illumination of »
Gods ſpirit; euen till they goe mad, quoth »
the King, with their owne light: but I will »
none of that, I will haue one Doctrine and »
one diſcipline, one Religion in ſubſtance, »
and in ceremonie: and therefore I charge »
you, neuer ſpeake more to that point, »
(how farre you are bound to obey?) »
when the Church hath ordained it. And »
ſo asked them again, if they had any thing »
elſe to ſay? »

D. *Reynaldes* obiected the example of the Braſen Serpent, demoliſhed & ſtampt

to powder by *Ezechias*, becauſe the people abuſed it to Idolatry: wiſhing, that, in like ſort, the *Croſſe* ſhould bee abandoned, becauſe, in the time of Popery, it had beene ſuperſtitiouſly abuſed. Whereunto the Kings Maieſty anſwered diuerſe waies. Firſt, quoth hee, though I bee ſufficiently perſwaded of the *Croſſe in Baptiſme*, and the commendable vſe thereof in the Church ſo long: yet, if there were nothing elſe to moue mee, this verie argument were an inducement to mee, for the retaining of it, as it is now by order eſtabliſhed: For, inaſmuch, as it was abuſed, *ſo you ſay*, to ſuperſtition, in time of popery, it doth plainely imply, that is was well vſed before Popery. I will tell you, I haue liued among this ſorte of men, (ſpeaking to the Lords, and Biſhops,) euer ſince I was tenne yeares olde, but I may ſay of my ſelfe, as Chriſt did of himſelfe: Though I liued amongſt them, yet ſince I had abilitye to iudge, I was neuer of them; neither did a-

ny

ny thing make mee more to condemne, and deteſt their courſes, then that they did ſo peremptorily diſallow of all thinges, which at all had beene vſed in Popery. For my part, I knowe not how to anſwere the obiection of the Papiſtes, when they charge vs with *nouelties:* but truely to tel them, that their abuſes are *newe*, but the thinges, which they abuſed wee retaine in their primitiue vſe, and forſake, onely, the *nouell* corruption. By this argument, wee might renounce the Trinity, and all that is holie, becauſe it was abuſed in Po-perie: (and ſpeaking to Doctor *Reyn.* merily) they vſed to weare hoſe & ſhooes in Popery, therefore, you ſhall, now, go barefoote.

Secondly, quoth his Maieſtie, what reſemblance is there, betweene *the Braſen Serpent*, a materiall viſible thing, and the ſigne of *the Croſſe* made in the ayre?

Thirdly, I am giuen to vnderſtande by the Biſhops, and I finde it true, that the Papiſtes themſelues, did neuer aſcribe a-

„ny power or ſpirituall grace to the Signe
„of *the Croſſe in baptiſme.*
„ Fourthly, you ſee, that the materiall
4 „*Croſſes*, which in time of Popery were
„made, for men to fall downe before them,
„as they paſſed by them, to worſhip them
„(as the Idolatrous Iewes did *the Braſen*
„*Serpent*) are demoliſhed, as you deſire.
„ The next thing, which was obiected,
was, the wearing of the *Surplis*, a kinde of
„garment which the *Prieſtes of Iſis* vſed to
„weare. Surely, ſaith his Maieſtie, till
„of late, I did not thinke, that it had bene
„borrowed from the Heathen, becauſe, it
„is commonly termed, *a ragge of Poperie*,
„in ſcorne; but were it ſo, yet neither
„did wee now border vpon Heatheniſh
„nations, neither are any of them conuer-
„ſant with vs, or commorant among vs,
„who, thereby, might take occaſion to bee
„ſtrengthened, or confirmed in *Paganiſme*;
„for, then there were iuſt cauſe to ſuppreſſe
„the wearing of it: but ſeeing, it appeared,
„out of antiquitie, that in the celebration
„ of

of diuine ſeruice, a different habite apper-
tained to the miniſterie, and principally,
of white Linnen; hee ſawe no reaſon, but
that in this Church, as it had beene for
comelineſſe and for order ſake, it might be
ſtill continued. This being his conſtant &
reſolute opinion, that no Church ought
further to ſeparate it ſelfe, from the *Church*
of Rome, either in Doctrine or Ceremony,
then ſhee had departed from her ſelfe,
when ſhee was in her floriſhing and beſt
eſtate, and from Chriſt her Lord & head.
And heere, againe, he asked, what more
they had to ſay?

D. Reyn. tooke exceptions at thoſe
wordes, in the Common Prayer Booke,
of Matrimonie, *With my bodie I thee wor-*
ſhip. His Maieſtie looking vpon the place;
I was made beleeue, (ſaith hee,) that the
Phraſe, did import no leſſe then *Diuine*
worſhip, and adoration: but by examinati-
on I finde, that it is an vſuall Eng-
liſh terme, as a Gentleman of *Worſhippe*,
&c. and the ſenſe agreeable to Scrip-

matrimony

« tures; *giuing honour to the wife, &c.* But tur-
« ning to Doctor R*eyn*. (with ſmiling, ſaith
« his Maieſtie,) Many a man ſpeakes of
« *Robin Hood*, who neuer ſhot in his bowe,
« if you had a good wife your ſelfe, you
« would thinke, all the honour and *Wor-*
« *ſhippe* you could doe her, were well be-
« ſtowed.

The Deane of S*arum*, mentioned the Ring in marriage; which Doctor R*eyn*.
« approued, and the King confeſſed, that
« hee was married withall; and added, that
« hee thought, they woulde proue to bee
« ſcarſe well maried, who are not maried
« with a Ring.

He likewiſe ſpake, of the *Churching of women*, by the name of *Purification*: which
« being read out of the Booke, his Maieſtie
« very well allowed it, and pleaſantly ſaide,
« that women were loath enough of them-
« ſelues, to come to Church, and therefore,
« he would haue this, or any other occaſion,
« to drawe them thither.

And this was the ſubſtance and ſumme

of

of that third generall point. At which pause, it growing toward night, his Maiestie asked againe, if they had any more to say? if they had, because it was late, they should haue another day; but Doctor *Reyn.* told him, they had but one pointe more, which was the last generall heade: but it pleased his Maiestie, first, to aske what they could say to the *Cornerd Cap?* they all approued it; well then, saith his Maiestie, turning himselfe to the Bishops, you may now safely weare your *Caps*, but I shall tell you, if you should walke in one streete in *Scotland*, with such a *Cap* on your head, if I were not with you, you shoulde bee stoned to death with your *Cap*.

In the fourth generall heade touching *Discipline*, D. *Reyn.* first tooke exception, to the committing of *Ecclesiasticall* censures, vnto *Lay-Chancelors*; his reason was, that, in the Statute made in King *Henrie* his time, for their authoritie that way, was abrogated in *Queene Maries*

time, and not reuiued in the late *Queenes* daies: and abridged by Biſhops themſelues, 1571. ordering that the ſaid *Lay Chancelors* ſhould not excommunicate in matters of *correction*; and *Anno* 1584. and 1589. not in matters of *Inſtance*, but to bee done only by them, who had power of the *Keyes*: His Maieſtie anſwered, that hee had already conferred with his Biſhoppes, about
" that point, and that ſuch order ſhould be
" taken therein, as was conuenient; wil-
" ling him in the meane time, to goe to
" ſome other matter, if hee had any. Then
" hee deſireth, that according to certaine Prouincial *Conſtitutions*, they of the Clergy might haue meetinges once euery three weekes; firſt in Rurall Deanries, and
1. Cor. 14. therein to haue *Prophecying*, according as the *Reuerend Father*, *Archbiſhoppe Grindal*, and other Biſhops deſired of her late Maieſtie. 2. that ſuch things, as could not be reſolued vpon, there, might bee referred to the *Archdeacons Viſitation*: and ſo 3. from thence to the *Epiſcopall Synode*, where

where the Biſhoppe with his *Presbyteri*, Act. 21.
ſhould determine all ſuch pointes, as before could not be decided.

At which ſpeech, his Maieſtie was ſomewhat ſtirred; yet, which is admirable in him, without paſſion or ſhewe thereof: thinking, that they aymed at a *Scottiſh Presbytery*, which ſaith hee, as well agreeth with a Monarchy, as God, and the Diuell. Then *Iack* and *Tom*, and *Will*, and *Dick*, ſhall meete, and at their pleaſures cenſure me, and my Councell, and all our proceedings: Then *Will* ſhall ſtand vp, and ſay, it muſt bee thus; then *Dick* ſhall reply, and ſay, nay, mary, but wee will haue it thus. And therefore, here I muſt once reiterate my former ſpeech, *Le Roy ſ'auiſera*: Stay, I pray you, for one ſeauen yeares, before you demaunde that of mee: and if then, you finde mee purſeye and fat, and my winde pipes ſtuffed, I will perhaps hearken to you: for let that *gouernment* bee once vp, I am ſure, I ſhall bee kept in breath; then ſhall wee all of vs, haue

„ haue worke enough, both our hands full.
„ But Doctor *Reyn.* til you finde that I grow
„ lazy, let that alone.

And here, becauſe D. *Reyn.* had twiſe before obtruded the *Kings Supremacie*, 1. In the *Article*, concerning the *Pope*; 2. in the point of *Subſcription*, his Maieſtie at thoſe times ſaide nothing: but now growing to an end, he ſaide, I ſhall ſpeake of
„ one matter more; yet, ſomewhat out of
„ order, but it skilleth not. Doctor *Rein.*
„ quoth the K. you haue often ſpoken for my
„ *Supremacie*, and it is well: but knowe you
„ any here, or any elſe where, who like of
„ the *preſent Gouernement Eccleſiaſticall*, that
„ finde fault, or diſlike my *Supremacie*? D.
„ *Rein.* ſaide no; why then, ſaith his Ma-
„ ieſtie, I will tell you a tale. After that
„ the Religion reſtored by King *Edwarde*
„ *the ſixt* was ſoone ouerthrowne, by
„ the ſucceſſion of Queene *Marie*, here in
„ *England*, wee in *Scotland* felt the effect of
„ it. Whereupon *Mas. Knoxe* writes to
„ the Queene *Regent* (of whome with-

out

out flattery, I may say, that she was a ver- „
tuous and moderate Lady) telling her „
that she was *Supreme head* of the Church, „
and charged her, as shee would aunswere „
it before Gods Tribunall, to take care of „
Christ his Euangil, and of suppressing the „
Popish Prelates, who vvithstoode the „
same. But how long, trovv yee, did this „
continue? euen so long, till by her autho- „
rity, the popish Bishops were represſed. „
hee, himselfe, and his adherents vvere „
brought in, and well setled, and by these „
meanes, made strong enough, to vnder- „
take the matters of *Reformation* thẽselues. „
Then, loe, they began to make small ac- „
count of her *Supremacy*, nor vvould lon- „
ger rest vpon her authoritie, but tooke the „
cause into their ovvne hand, & according „
to that more light, wherewith they were „
illuminated, made a further *reformation* of „
Religion. How they vsed that poore La- „
dy my mother, is not vnknowne, and „
vvith griefe I may remember it: vvho, „
because, shee had not beene otherwise „

" inſtructed, did deſire, only a priuate Chap-
" pell, vvherein to ſerue God, after her man-
" ner, with ſome few ſelected perſons; but
" her *Supremacy* was not ſufficient to ob-
" taine it at their hands. And howe they
" dealt with me, in my *Minoritie*, you all
" know; it was not done ſecretly, &, thogh
" I would, I cannot conceale it. I will ap-
" ply it thus. And then putting his hand
" to his hat, his *Maieſtie* ſaide; my Lordes
" the Biſhops, I may thanke you, that theſe
" men doe thus pleade for my *Supremacie*;
" They thinke they cannot make their par-
" ty good againſt you, but by appealing
" *vnto it*, as if you, or ſome that adhere vnto
" you, were not well affected towardes it.
" But if once you were out, and they in
" place, I knowve what would become of
" my *Supremacie*. *No Biſhop, no King*, as
" before I ſayd. Neither doe I thus ſpeake,
" at randon, without ground, for I haue
" obſerued ſince my comming into *Eng-*
" *land*, that ſome Preachers before me, can
" be content to pray for *Iames*, *King of Eng-*

land,

land, Scotland, Fraunce and Ireland, defendor »
of the faith, but as for *Supreme Gouernour* »
in all cauſes, and ouer all perſons, (as well » Eccleſiaſticall as Ciuill) they paſſe that » ouer with ſilence; & what out they haue » beene of, I after learned. After this aſ- » king them, if they had any more to ob-iect; and D. *Reyn.* aunſwering, Noe, his Maieſtie appointed the next *Wedneſday* for both parties to meete before him, and ri-ſing from his Chaire, as hee was going to his inner Chamber, If this bee all, quoth » he, that they haue to ſay, I ſhall make thē » conforme themſelues, or I will harrie » them out of the land, or elſe do worſe. »

And this was the Summe of the ſecond dayes Conference, which raiſed ſuch an admiration in the Lordes, in reſpect of the King his ſingular readineſſe, and exact knowledge; that one of them ſayde, hee was fully perſwaded, his Maieſtie ſpake by the *inſtinct of the ſpirite of God*. My L. *Cecill* acknowledged, that very much we are bound to God, who had giuen vs

a King of an *vnderſtanding heart*. My Lord *Chancelor*, paſſing out of the Priuy-Chamber, ſaid vnto the *Deane of Cheſter*, ſtanding by the dore; I haue often hearde and read, that *Rex eſt mixta perſonâ cum ſacerdote*, but I neuer ſaw the truth thereof, till this day.

Surely, whoſoeuer heard his *Maieſty*, might iuſtly thinke; that title did more properly fitte him, which *Eunapius* gaue to that famous Rhetoritian, in ſaying that he was, βιβλιοθήκη τις ἔμψυχος, καὶ περιπατοῦν μουσεῖον; *a Liuing Library, and a walking Study.*

Finis ſecundæ diei.

THE

THE THIRD DAYES Conference.

UPon *Wedensday*, *Ianuary* 18. all the Bishops afore named, attended at the Court, and the Deanes: who were all called into the *Priuie Chamber*, and who so else, my Lord *Archbishop* appointed, (for such was his *Maiesties* pleasure) whereuppon the Knightes and Doctors of the *Arches*, viz. Sir *Daniel Dunne*, Sir *Thomas Crompton*, Sir *Richard Swale*, Sir *Iohn Bennet*, and *D. Drury* entred. As soone as the King was set, the Lord *Archbishoppe*

preſented vnto him a note of thoſe points, which his Maieſty had referred to their conſideration, vpon the firſt day, and the alteration, or rather explanation of them, in our *Liturgie*.

1. Abſolution *or Remiſſion of ſinnes*, in the Rubrike of Abſolution.
2. In priuate Baptiſme, *the lawfull Miniſter preſent*:
3. *Examination*, with Confirmation of Children.
4. Ieſus *ſayd to them*; twiſe to bee put into the Dominicall Goſpels: in ſtead of *Ieſus ſayd to his Diſciples*.

» His Maieſtie, here taking the Common » Prayer Booke, and turning to *Priuate* » *Baptiſme*, willed, that where the wordes » were (in the Rubrike, the ſecond Para- » graph) *They Baptize not Children*. Now » it ſhould be thus read; *They cauſe not Chil-* » *dren to be baptized*; and againe, in the ſame » paragraph, for thoſe vvords, *Then they mi-* » *niſter* it, it ſhould be, *The Curate, or lawfull* » *Miniſter preſent*, ſhall doe it on this faſhi-

on. Concluding very grauely, that in „
this *Conference*, he aimed at three thinges „
principally, 1. *The ſetting downe of wordes* „
fit and conuenient, 2. *Contriuing, howe thinges* „
might be beſt done, without apparance of altera- „
tion. 3. *Practiſe, that each man may doe his* „
dutie in his place. „

After this, his Maieſtie fell into diſ-„
courſe about the *High Commiſſion*, wherin „
hee ſayd, that hee vnderſtood, howe the „
parties named therein, were too many & „
too meane; that, the matters they dealt „
in, were baſe, and ſuch as Ordinaries at „
home in their Courts, might cenſure; that „
the braunches graunted out to the Bi-„
ſhops, in their ſeuerall Dioceſſes, were too „
frequent and large. To which my Lords „
Grace aunſwered ſeuerally; 1. for the
number, it was requiſite, it ſhould bee
great, for otherwiſe, he muſt bee forced,
as oft times now it fell out, to ſit alone:
becauſe, that, albeit all the *Lordes* of the
Priuy Councell were in, all the Biſhoppes,
many of the Iudges at law; & ſome of the

Clarkes

Clearkes of the Councell; yet very few or none of thé, ſitting with him at ordinary times, ſome of meaner place, as Deanes, and Doctors of Diuinity, and Law, muſt needes bee put in; whoſe attendance his *Grace*, might with more authoritie commaund, and expect. 2. For the matters handled therein, he ſayd, that he often times had complained thereof, but ſawe that it could not bee remedied; becauſe, that the fault may be of that nature, as that the ordinary iuriſdiction might cenſure it: but eftſoones it fals out, that the party delinquent is too great, and ſo the Ordinary dare not proceed againſt him; or ſo mightie in his ſtate, or ſo wilfull in his contumacy, that hee will not obey the ſummons, or cenſure; and ſo the Ordinary is forced to craue helpe, at the high Cõmiſſion. To the third, his *Grace* ſaide, that it concerned not him to make aunſwere thereunto, for ſuch Commiſſions haue beene graunted, againſt his will oftentimes, and without his know-

ledge

ledge for the moſt part . My Lord *Chancelor* therefore offered it to his Maieſties wiſedome to conſider, if ſuch Commiſſions ſhould not be granted to any Biſhop, but ſuch as haue the largeſt Dioceſſes; which his *Maieſty* well approued, & added withall, and thoſe Biſhops who haue in their Dioceſſes, the moſt troubleſome and refractary perſons, either *Papiſtes* or *Puritanes*: but of this, as alſo of the other things found fault with therein, hee willed thoſe to conſult, to whom ſhould bee appointed the reuiew of the *Commiſſion*. And here that point had ended, but that one of the Lordes, (I thinke verily rather vppon miſinformation, then ſet purpoſe,) pleaſed to ſay, that the proceeding thereby, was like vnto the *Spaniſh Inquiſition*, wherein, mẽ were vrged to ſubſcribe more then law required; that by the *oath ex officio*, they were inforced to accuſe themſelues; that they were examined vpon 20. or 24. Articles, vpon the ſodaine, without deliberation, and for the moſt

part againſt themſelues: for the euidence thereof, a letter was ſhewed of an ancient Honourable Councelor, written to the Lord Archbiſhop, *Anno* 1584. of two miniſters in *Cambridgeſhire*, then, or there aboutes, examined vpon many Articles, and in the end depriued. The Lord Archbiſhop aunſwered, 1. to the matter, that, in the manner of proceeding, and examining, his Lordſhip was deceiued: for if any Article did touch the party any way, either for life, liberty, or ſcandall, he might refuſe to aunſwere, neither was hee vrged thereunto. 2. to the letter, being in a cauſe twenty yeares ſince determined, he could not aunſwere the particulars, but if his aunſwere to that letter were found out, he doubted not but as it did ſatisfie that Honourable Councelour, when hee liued, ſo it would alſo ſufficiently cleare this complaint before his Maieſtie.

My Lord of London, for the matter of *Subſcription*, ſhewed his Highnes the 3. Articles, which the Church-men of *England*

land are to approue by ſubſcribing, namely, the *Kinges Supremacy*; the *Articles of Religion*, and *the Booke of Common Prayer*. Al which, it pleaſed his Maieſtie himſelf, to read, (and after a little glaunce giuen, that the mention of the *Oath ex officio*, came in before his due time) he dilated, 1. how neceſſary *Subſcription* was, in euery well gouerned Church; that it was to bee vrged, for the keeping of Peace: for as laws, to preuent killing, did prouide, there ſhould bee no quareling; ſo to preuent greater tumults in the Church, *Subſcription* was requiſite. 2. becauſe, the Biſhop is to aunſwere for euery miniſter, whome he admitteth into his Dioceſſe, it were fitteſt for him, to know the affection of the party, before his admittance; the beſt way to know him, and to preuẽt future factions, was; to vrge his *Subſcription* at his firſt entrance: for, *Turpius eiicitur, quã non admittitur hoſpes.* 3, as *Subſcription*, was a good meanes to diſcerne the affection of perſons, vvhether quiet

" or turbulent, withal, it was the princi-
" pall way to auoid confusion: concluding,
" that if any, after things were well orde-
" red, would not be quiet, and shew his o-
" bedience, the Church were better with-
" out him, hee were worthy to be hanged.
" *Præstat vt pereat vnus, quam vnitas.*

Touching the Oath *Ex officio*, the *L. Chancelor*, and after him the *L. Treasurer* spake, both for the necessity and vse ther-of, in diuerse Courtes and cases. But his
" excellent Maiestie, preuenting that olde
" allegation, *Nemo cogitur detegere suã turpi-*
" *tudinem*, saide that the Ciuil proceedings,
" onely, punished factes; but in Courts Ec-
" clesiasticall, it vvas requisite, that *Fame*,
" & *Scandales* should be looked vnto. That
" here was necessary, the Oath *Compurgato-*
" *rie*, & the Oath, *ex officio* too; & yet great
" moderation should be vsed, 1. in *grauiori-*
" *bus criminibus*: and 2. in such, whereof
" there is a *publike fame*: 3. in distingui-
" shing of *publike Fame*, either caused by
" the inordinate demeanor of the offendor,
" or

or raiſed by the vndiſcreet proceeding in triall of the fact: as namely, in Scotland, where the lying with a wench (though done priuately; and knowne, or ſcarſe ſuſpected by two or three perſons before) was made openly knowne to the *King*, to the *Queene*, to the *Prince*, to many hundreds in the Court, by bringing the parties to the *ſtoole of Repentance*, and yet, perhaps be, but a ſuſpition, onely. And here his Maieſtie ſo ſoundly deſcribed the *Oath ex officio*; Firſt, *for the ground thereof*: Secondly, *the Wiſedome of the Lawe therein*; Thirdly, *the manner of proceeding thereby and the neceſſary and profitable effect thereof*; in ſuch a compendious, but abſolute order, that all the Lords and the reſt of the preſent Auditors, ſtood amazed at it: the *Archbiſhop of Canterbury* ſaid, that vndoubtedly his Maieſtie ſpake by the ſpeciall aſſiſtance of Gods ſpirite. The Biſhop of *London* vpon his knee proteſted, that his heart melted within him, (and ſo he doubted not, did the heartes

of the whole Company) with ioy, and made haſt to acknowledge vnto almighty God, the ſingular mercy wee haue receiued at his handes, in giuing vs ſuch a King, as ſince Chriſt his time, the like, he thought hath not beene; whereunto the Lords, with one voice, did yeeld a verie affectionate acclamation. The *Ciuilians* preſent, confeſſed, that they could not in many houres warning, haue ſo iudiciouſly, plainely, and accurately, in ſuch a briefe deſcribed it.

After this, his Maieſty committed ſome
" weightie matters to be conſulted of, by
" the Lords and Biſhops, 1. for *Excommuni-*
" *cation*, in cauſes of leſſe moment; the name
" or cenſure to bee altered. 2. for the
" *High Commiſſion*, the qualitie of the per-
" ſons to be named, and the nature of the
" cauſes to be handled therein, 3. for *re-*
" *cuſant Communicants*; for there are 3. ſortes,
" ſaith his Maieſtie, of the Papiſtes, ſome
" 1. which come to Sermons, but not to
" ſeruice and prayer, 2. ſome which come
"

to

to both them, but not to the Communi- »
on, 3. a number which abſtaine from »
all. That inquirie might bee made, of al »
thoſe, who were of the firſt, ſecond or »
third ranke, concluding therein, *that the* »
weake were to be informed, the wilfull to bee »
puniſhed. »

Here my Lord *Chancelor* mentioned the writ, *de Excõmunicato capiendo*, which his Hon. ſaide, did moſt affright the Papiſts, of al other puniſhmẽts, becauſe, by reaſõ of that, they were many wayes diſabled in law: therfore, he would take order, if his M^tie ſo pleaſed, to ſẽd that writ out againſt them freely without charge; and if they were not executed, his Lordſhip would lay the *Underſhiriffes* in priſon; and to this the King aſſented.

The 4. thing to be conſulted of, was, for »
the ſending and appointing of Preachers »
into *Ireland*, whereof, ſaieth his Maieſtie, »
I am but halfe a King, being Lord ouer »
their bodies, but their ſoules ſeduced by »
Popery, he much pitied, affirming, that »

„ where there is no true Religion, there can
„ be no continued obedience: nor for *Ire-*
„ *land* onely, but for ſome parts of *Wales*, and
„ the *Northerne borders*, ſo once called,
„ though now no *borders*: the men to bee
„ ſent, not to be factious, or ſcandalous, for
„ weeds will be weedes, whereſoeuer they
„ be, and are good for nothing, but to bee
„ piked ouer the wall; therefore they ſhould
„ ſingle out men of *ſinceritie*, of *knowledge*, of
„ *courage*.

„ The laſt was, for prouiſion of ſuffici-
„ ent *maintenance* for the Clergy, and with-
„ all, for the planting of a learned and pain-
„ full miniſter in euery pariſh, as time ſhall
„ ſerue.

„ To euery of thoſe, his Maieſtie willed,
„ that ſeuerall Cõmiſſioners of his Coun-
„ cell and biſhops ſhould be appointed, by
„ the Lords, vpon the diſſoluing the aſſem-
„ bly preſent.

„ And thus hauing conferred of theſe
points with his Biſhops, and referred
otherſome of them, as you heard to ſpe-

ciall *Committies*, his Maieſtie willed, that D. *Reyn.* and his aſſociates, ſhould bee called in: to whom, he preſently ſignified, what was done, and cauſed the alterations, or explications before named, to bee read vnto them. A little diſputing there was, about the wordes in mariage, *With my body I thee worſhip*, & arguing no other thing to be ment, by the word *Worſhip*, then that, which S. *Paule* willeth, 1. *Cor.* 7. 4. the man *thereby* acknowledging, that, *hereby* he worſhippeth his wife, in *that he appropriateth his body vnto her alone*: nor any more, then that which S. *Peter* councelleth, 1. *Peter.* 3. 7. *That the man ſhould giue Honour to his Wife, as to the weaker veſſell*: yet, for their ſatisfaction, ſhold be put in, *With my body I thee worſhip, & honor*, if it were thoght fit; & ſo his M^tie^ ſhut vp all with a moſt pithy exhortation to both ſides for vnity, perſwading diligẽce in each mans place, without violence on the one party, or diſobedience on the other, and willed them to deale with their

» friendes abroad to that purpose: for his
» Maiestie feared, and had some experience,
» that many of them were tickliſh and hu-
» morous; nor that onely, but labourers to
» peruert others to their fancies; hee now
» saw, that the exceptions againſt the *Com-*
» *munion Booke*, were matters of *weakenes*;
» therfore, if the perſons reluctant be *diſcreet*
» they will be wonne betimes, & by good
» perſwaſions; if *vndiſcreete* better they
» were remoued: for many, by their facti-
» ous behauiour, were driuen to be Papiſts.
» Now then, of their fruites, he ſhall iudge
» them; *Obedience and Humilitie being*
» *markes of honeſt and good men.* Thoſe
» he expected of them, and by their exam-
» ple and perſwaſion of all their ſorte a-
» broade; for, if hereafter, thinges being
» thus well ordered, they ſhould be vnqui-
» et, neither his Maieſtie, nor the ſtate had
» any cauſe to thinke well of them. To
» which, they all gaue their vnanimous aſ-
» ſent, taking exception againſt nothing
» that was ſaide or done, but promiſed to

performe all dutie to the Biſhoppes, as their Reuerend fathers, and to ioyne with them againſt the common aduerſaries, & for the quiet of the Church.

Onely, *M. Chatterton of Emanuel Colledge*, kneeling, requeſted that the wearing of the *Surplis*, and the vſe of the *Croſſe in Baptiſme*, might not be vrged vpō ſome honeſt, godly, and painefull miniſters in ſome partes of *Lancaſhire*; who feared, that if they ſhould be forced vnto them, many, whome they had wonne to the *Goſpell*, would ſlide backe, and reuolte vnto Popery againe, and particularly, inſtanced the *Vicar of Rateſdale*: (hee coulde not haue light vppon a worſe;) for not many years before, he was proued before my Lord *Archbiſhop*, as his *Grace* there teſtified, and my L. *Chancelor*, by his vnſeemely and vnreuerent vſage of the Euchariſt, dealing the bread out of a *Basket*, euery man putting in his hand, & taking out a peece, to haue made many loath the holy Communion, and wholy refuſe to

" come to Church, his Maiesty aunſwe-
" red, that it was not his purpoſe, and hee
" durſt anſwere for the Biſhops, that it was
" not their intent, *preſently*, and out of hãd
" to inforce thoſe things, without father-
" ly admonitions, conferences, and perſwa-
" ſions premiſed; but wiſhed, that it
" ſhould be examined, if thoſe men by their
" paines and preaching had conuerted a-
" ny from Popery, and were, withall, men
" quiet of diſpoſition, honeſt of life, and di-
" ligent in their calling; if ſo, letters ſhould
" be written to the *Biſhoppe of Cheſter*, (of
" whome his Maieſtie gaue a very good te-
" ſtimony) to that purpoſe: if not, but that
" they were of a turbulent and oppoſite
" ſpirite, both they and others of that vn-
" quiet humor ſhould preſently be enforced
" to a *conformity*, and ſo, for that point, it
" was concluded, that my Lord *Archbi-*
" *ſhop*, ſhould write to the *Biſhop of Cheſter*,
" his letters for that matter.
" *My Lord of London* replyeth, that if this
were graunted, the copy of theſe letters

(eſpe-

(eſpecially, if his Maieſtie had writtē, as at firſt it was purpoſed) would flye ouer al *England*, and then other, for their confines, would make the ſame requeſt, and ſo no fruite ſhould follow of this *Conference*, but thinges would bee worſe then they were before. Therefore, he humbly deſired his Maiesty, that a *time ſhoulde bee limited*, vvithin vvhich compaſſe, they ſhould conforme themſelues. To vvhich, his Maieſtie, readily aſſented, & willed, that the *Biſhoppe of the Dioceſse*, ſhould ſet them dovvne the *time*, and in meane while conferre vvith them, and if they vvould not yeeld, vvhatſoeuer they vvere, to remoue them, after their *time* expired.

No ſooner was that motion ended, but downe fals *M. Knewſtubs*, and heere queſtes the like fauour of forbearance, for ſome honeſt Miniſters in *Suffolke*, telling the K. it vvould make much againſt their *Credites* in the Country, to be now forced to the *Surplis*, and *the Croſſe in Baptiſme*.

My Lordes Grace was aunſwering; Nay, "ſaith his *Maieſtie*, let me alone with him. "Sir, ſaith the King, you ſhew your ſelfe, an "vncharitable man, wee haue here taken "paines, and in the end haue concluded of "an *Vnity* and *Vniformitie*, and, you for- "ſooth, muſt preferre the *Credites* of a few "priuate men, before the generall peace "of the Church; this is iuſt the *Scottiſh* "argument, for when any thing was there "concluded, which diſliked ſome humors, "the onely reaſon, why they would not "obey, was, it ſtoode not with their *credits*, "to yeeld, hauing ſo long beene of the cō- "trary opinion; I vvill none of that, ſaith "the *King*, and therefore, eyther let them "cōform thēſelues, & that ſhortly, or they ſhall heare of it. *My Lord Cecill* put his *Maieſtie* in mind, of a word, his Highnes had vſed the day before, namely, of *Ambuling Communions*, ſaying, that the indecency thereof, vvas very offenſiue, & had driuen many from the Church: & here *M. Chatterton* vvas told of *ſitting Communions*

nions in Emanuel Colledge; vvhich, hee ſaide, vvas ſo, by reaſon of the ſeates, ſo placed as they be; yet, that they had ſomek neeling alſo.

Finally, they ioyntly promiſed, to bee quiet and obedient, now they knew it to be the Kinges mind, to haue it ſo. His Maieſties gracious concluſion was ſo piercing, as that it fetched teares, from ſome, on both ſides. *My Lord of London* ended all, in the name of the vvhole company, with a Thankeſgiuing vnto God for his Maieſtie, and a prayer for the health and proſperity of his *Highnes*, our gracious *Queene*, the yong *Prince*, and al their *Royall Iſsue*.

His *Maieſtie* departed into the inner Chamber, all the Lordes preſently went to the Councell Chamber, to appoint Commiſſioners, for the ſeuerall matters before referred.

FINIS.

MAny Copies were ſent me, wherof ſome were ſo ſhameleſly vntrue, and I aſſure you, ſo obſcene, that I think his Maieſtie would haue bene as much offended with me for Printing, *as with the Authors for* diſpearſing *them: I haue choſen three of the beſt, and cleanlieſt, which doe here-vnder follow.*

I giue no cenſure, neither know I the Diſpearſers, let the Reader conferre and iudge. Rectum eſt iudex ſui, & obliqui.

The firſt Copie.

Ianuary 15. 1603.

SIr, I cannot conceale from you, the good ſucceſſe, which it hath pleaſed God to ſende vs, by the *Conference*, which his Maieſtie had with the Biſhops at the court. There appeared none but the Biſhops, which were with the King aboue three houres: *Can. Lon. Wint.* fell downe on their knees, and deſired, that all things might remaine, leaſt the Papiſts ſhould thinke we haue bene in an error. The King replied, that in 42. yeares corruptions might creep in. He ſpake of *cõfirmation, priuate Baptiſme, the Croſſe, dumbe Miniſterie, non reſidence, the Courtes*; which he promiſed to amẽd: eſpecially he ſpake bitterly againſt *priuate Baptiſme*; ſaying hee had as liue an Ape, as a woman ſhould

Baptiſe his childe, and againſt Courtes, which hee ſaide he would put downe. The Lo. chiefe Iuſtice, and the Lo. *Cecil*, againſt *Excommunications* by Laymen. Maiſter *Deane* of the Chappell, ſpeaking ſomething to the King in his eare, the Biſhop of *London*, inſolently ſaid vnto him, Doctor *Mountague* ſpeake out, that we may heare you, and ſeeke not to croſſe vs. At their departure, they ſaid, that if the King ſhould vſe the Miniſters in ſuch ſort as they were vſed, they would be too inſolent. The King ſaid they were his ſubiectes, and if hee would not heare them, then they had iuſt cauſe to complaine. The Biſhops brought foorth many Popiſh arguments, which the King very erneſtly anſwered, and learnedly, more then tenne times calling them Popiſh arguments, and ſaide by thoſe reaſons, they might prooue Popery. The Biſhop of *Wincheſter* ſaide, that if he tooke away priuate Baptiſme, he ouerthrew all antiquitie. The Biſhop of *Peterbrough* brought a fooliſh argument, with much diſgrace to himſelfe. The Biſhops haue taken *Wedneſday* to conſider of the Kings ſpeech. The Miniſters came to the King on *Munday* at nine of the clocke. Honeſt men about the Court, are comforted. Conformitans hang down their heads, and the Biſhops men curſe the Puritanes. *ſic explicit. 1. dies.*

Other Copies haue the Biſhop of Wincheſter.

I Haue ſent you the declaration of the Conference, which was in this manner: The firſte day the Biſhoppes mette before his Maieſtie: Biſhops of *Canterburie, London, and Wincheſter*, making earneſt ſute, that all things might ſtand as they did, leaſt the Papiſts ſhould take offence, who might ſay, we would perſwade them to come to a Church hauing errors in it: and the Puritans will ſay, they haue bin perſecuted long: The King anſwered, that the beſt ſtate would gather corruptions, and that it was no argument for them, to ſay, they would not be cured of the pox, becauſe they had had it 30. yeares: he concluded againſt *abſolution, confirmation, priuate Baptiſme, the dumbe and ſcandalous Miniſters: pluralities, the Courtes and the authoritie of Biſhoppes by the high Commiſsisners, &c.* The ſecond day the Miniſters were conuented before the King, who anſwered fearefully & modeſtly: the Biſhop of *Lon.* behaued himſelfe inſolently, ſaying, theſe are *Cartwrightes* Schollers Sciſmatikes, breakers of your Maieſties lawes; you may know thē by their Turkie gownes, and ſilke Turky Grogorum: The third day they met all: where the King ſpake much to vnitie, that they might ioyne againſt the Papiſts: All the three dayes the King behaued himſelfe admirable to the beholders: graunting to the Miniſters their earneſt requeſt, that the Ceremonies of the Croſſe in Baptiſme, and the Surpliſes, reuerent for antiquitie, ſhould not be vrged vpon the conſciences of the

Miniſters, ſo that they were peaceable mē, and that they ſhould haue time to conſider of them; many hundreds being reſolued rather to haue loſt their places, then to haue yeelded to thoſe ſuperſtitions, againſt which they had Preached. The laſt day, the Biſhop of *Cant.* was intreated, to be a meanes that the ceremonies might not be preſſed: but he anſwered they had bene vrged as neceſſary, and ſhould be ſo ſtill. But it pleaſed God to moue his Maieſtie to a more peaceable courſe: the Biſhop of *Peter-borow* came in with his argument about Baptiſme, which the King made voide to his great reproach: The King ſaide many times that the Biſhoppes reaſons were popiſh, and that they might eſtabliſh Poperie by them: it is thought that the King will be ſhortly in *Huntingtonſhire.* The *Lord Chancellor*, the *Lord Cecil*, the *Lord chiefe Iuſtice*, and the *Atturnie Generall*, muſt ſet downe ſome courſe for the high Commiſſion, and the Spirituall Courts.

Some of the ſpeeches that are bruited, vpon Maiſter Doctor *Reynoldes* returne to *Oxen.* *concerning the late Conference before his Maieſtie.*

1 THat the Kinges Maieſtie did gratifie Maiſter Doctor *Reynoldes* in euery thing which he propoſed: or that Doctor *Reynoldes* obtained, and preuailed in euerie thing he did deſire.

2 That if anie man reporte the contrarie, hee doth lye: or that they ſhould giue him the lye, from Maiſter Doctor *Reynoldes.*

3 That theſe thinges now obtained by the reformers, were but the beginning of reformation: the greater matters were yet to come.

4 That my Lord of *Winton* ſtoode mute: and ſaid little or nothing.

5 That my Lord of *London* called Doctor *Reynolds* Schiſmatick indeede: (he thankes him for it) but otherwiſe ſaid little to purpoſe.

6 That the Kings Maieſtie vſed the Biſhops with very hard words: but *imbraced* maiſter Doctor *Reynolds*, and vſed moſt kind ſpeeches to him.

7 That my Lo. of *Canterbury* or my Lo. of *London*, falling on his knees, beſought his Maieſtie to take their cauſe into his owne handes, and to make ſome good end of it: ſuch as might ſtand with their *credite.*